

CHRISTIAN CENTURY

Of the Disciples of Christ.

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No. 25.

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EDITORIAL.



PRAYER.

A prayerful soul, brothers, through the face,
Like perfume through a rose;
No art can imitate the grace
Of spiritual repose.

The heart that talks with God in prayer
Unconsciously imparts
Some portion of the truths learned there
To other minds or hearts.

It needs no utterance of a word,
It needs no page or book;
What God speaks to the heart is heard
In every act or look.

Pray much; in pleasure, toil or rest
Call on that Unseen Force,
And let your heart kneel in your breast,
Communing with The Source.

—Ella Wheeler Wilcox.

THE SPIRIT OF BREADTH.



NOTHING is more tempting than the desire to be classified theologically as well as socially. We have men all around us who hunger to be known as "broad" or as "orthodox," as of "the new theology," or as "Bible Christians," and so on, according to their varying interests and associations. Of all their inclinations the one which is most alluring is undoubtedly the title "broad." That word carries with it such an atmosphere of freedom, of life, of sympathy, of genial energy that very few men indeed have not felt its attractiveness. And of course this feeling is sharpened by the universal desire to escape the terrible alternative of being called "narrow." In fact, there are many people who use the word "broad" as if it were an equivalent for the word true. We wish to ask, and it may be, to answer the question, what ought we to understand by the word "broad" and to what class of theological leaders is it appropriately applied?

In ordinary circumstances a man's breadth is supposed to be shown rather by the doctrines which he denies than by those which he affirms. Thus a Unitarian, or a man moving in that direction, is said to be broader than a man convinced of the Deity of Christ and holding some form of Trinitarianism. But if a man goes further off than Unitarians like Channing or Martineau, if he names our Lord easily and comfortably alongside and in the midst of Plato and Shakespeare and Goethe, he will most certainly claim to be "broader" than those who still give the unique supremacy to Jesus Christ. So, with the doctrine of the atonement a man who has given up the position that Christ is in any sense a substitute for mankind as he dies on the cross receives the honor of being called "broad" as compared with the man who holds to a vicarious sacrifice as the ground of forgiveness. The latter may be a more learned man, a more sympathetic soul, a deeper thinker, but he is not so broad as the former. In relation to the Bible the same distinction

is apt to be made. The man who classes the Bible with the Koran and the sacred books of the East, is "broader," we are to understand, than he who, it may be, again with wider scholarship and wider vision, believes in the Bible as the word of the living God.

Undoubtedly there is something wrong here in our use of words and a prejudice is excited against some men which they do not deserve and an honor is given to others which they have not earned. It must be perfectly obvious the moment it is said that if God lives then the convinced Theist is a much broader man in his actual grasp of truth in the relation of his mind to the facts than the man who is in doubt on that subject. If the law of substitution underlies all history alike of nature and of man, and if on the cross God himself has come under the sweep of that law in sheer love for man, then the man who holds this with heart and soul and mind is really a much broader man than he who cannot see it and merely hates it.

Look at it as we may the word "broad" ought not to be applied to the opinions which a man holds unless we believe that they are true. Only to deny what the majority in the church have held is not in itself a sign of breadth of mind; for if the majority have been right, then they are the broad church. Pilate was not a broader thinker than Jesus because he was able to sneer at the profound convictions of his august Prisoner. The judge who called Paul mad because Paul had very definite things to say about the new gospel did not prove his own breadth thereby. Neither is the Theosophist broad because he smiles superciliously at the Theist, nor is the Theist broad because he says it is unscientific to believe in the miracle of the resurrection, nor is the Universalist broad because he says that all men ought to be saved and therefore all men shall be saved.

Origin of Term "Broad."

The fact is that the word "broad" was at first used in relation to certain exclusive claims made by certain sections of the Christian church. The first men to wear the title, and very unwilling they were to be so labeled, were men like Arnold of Rugby, Frederick Maurice, Charles Kingsley and Dean Stanley. They were so called because they refused to acknowledge the ecclesiastical pretensions of the High Churchmen on the one hand and of the Low Churchmen on the other. It was not theological conviction against which they directed their battle but the narrowness of sectarian claims. On fundamental matters of the faith Maurice held tenaciously to the central positions of the Church catholic. He defied the spirit of exclusion, of intolerance, of prejudice. It is a matter of history that the word "broad" which was first applied to these men against their will was gradually assumed by various groups of men on the ground that they denied certain doctrines and affirmed others. Thus it came about that a man's breadth is now measured by his capacity to deny or his incapacity to believe what ordinary Christians affirm and accept.

It is the Spirit of Breadth which is attractive. It is because that Spirit is pure and kind and keen and strong that so many men are fascinated by the name. We admire it wherever we find it, in a Luther or in a Spinoza, in a Martineau or in a Bushnell, in a Henry

Drummond or in a D. L. Moody. It is, therefore, an impertinence for any man to claim that he is "broad" merely because he does or does not profess to hold a certain opinion. That he arrogates the title for himself and his group makes us suspect that he neither understands nor possesses the Spirit of Breadth.

What Is the Spirit of Breadth?

What is that Spirit? We shall name just three qualities by which its presence in any man may be discerned.

In the first place he must hold his own conviction definitely, firmly and sincerely. The man whose faith is all a haze, is not broad; he is nothing. The basis of all spiritual life must be at last connected with certain powerful, clear beliefs, grounded in an ultimate authority and grasped as a prize that must be kept forever.

In the second place the "broad" man must seek to understand and even sympathize with the man who doubts or denies what is dearest to him. This is a gift of God's grace. It can only be won on our knees and in the school of Christ and his apostles, in the atmosphere of the real New Testament. It must not imply or create weakness in one's own convictions; it must grow out of the memory of one's own battles for the truth and not of insight into the complexity of the human mind. The subtlety of the influence of sin on all man's life and chiefly upon his opinions is the dread and deadly fact which the man of the broad spirit will always hold in view for his own humbling and the stirring of love in his heart toward all men.

And in the third place the Spirit of Breadth will keep a man from taking action against his brother man on doctrinal grounds. This is the hardest lesson for the narrow mind to learn. The narrow man thinks he is doing God service when he persecutes a heretic out of his own fellowship. To him exclusion is the immediate duty and a possible effort to enlighten and save his brother must come second. The Spirit of Breadth is the spirit of the Savior who would even die to save his brother from a false belief, and who sees that to shut that brother out of fellowship is the way to make his conversion infinitely harder to achieve.

In fact the Spirit of Breadth ought to fill those who hold with most conviction the profoundest truths of the gospel salvation through Jesus Christ, and to fill them more than any other. He is of the broad church who believes these highest things about the Son of God and goes forth in the might of love and truth to convince the world by the power only of the Spirit of God.

A PRAYER.

Duties are pressing on me,
And the time for work is brief;
What if with purblind vision
I neglect the very chief?

What if I do with ardor
What a thousand could, maybe,
And leave undone forever
What was meant for only me?

From that, O Master, save me!
Move my hand, thought, voice, and pen,
To their peculiar service
In this world of needy men!

And, oh! whatever labors
Are not finished with my day,
Let them be for self—for others
Grant the doing, Lord, I pray!

THE PLACE OF THE DOCTRINE OF THE HOLY SPIRIT IN THE DEVELOPMENT OF CHRISTIAN TRUTH.

HE Holy Spirit is no longer "the neglected term of the Trinity." Nor is the doctrine of the Holy Spirit any longer passed over in silence by the pulpit. No themes awaken more interest at religious gatherings than these which relate to the extent and nature of the Spirit's work. They are among the living issues of the day to the study of which many minds are turning.

That the elucidation of this vital doctrine should have been left to the present age is only what might have been expected. In the development of truth the revelation of God in the Spirit comes last. "The succession indicated in the terms Father, Son and Spirit is a philosophic and progressive culmination," says Dr. Parker. "The holy man is followed by the holy Spirit," says Bishop Andrews.

Looking at the doctrine of the Holy Spirit in its relation to the law of development which is the only way in which it can be intelligently viewed—we learn that the Spirit is now speaking to the church, giving to her an ever-enlarging revelation of Christian truth. He is leading her into all the truth, correcting her errors, dispelling her darkness, and giving to her a clearer knowledge of the ripening purpose of redemption that runs through the ages. He causes new light to break from God's Word and works, as fast as she is able to bear it. He has nothing essentially new to teach. The truth into which he leads the church is not the truth as it is apart from Jesus, but the truth as it is in Jesus. His specific mission is to reveal Christ; to unfold the glory of his nature; to bring to light what lays hidden in the depth of his consciousness; to make known something of the fathomless meaning of his words; to take the things of Christ and show their real significance to his people; thus leading them into all the truth which Christ seminally revealed alike in what he said and in what he did. His progressive revelation is a progressive revelation of Christ. All that he makes known is what has been hid in Christ as the flower is hid in the seed waiting for the time of unfolding.

A Growing Gospel.

And because the revelation of Christ which the Holy Spirit is now giving is a growing revelation, the gospel to be preached is a growing gospel. Although ever the same in its essential elements, being in this sense "an everlasting gospel," it is constantly enlarging in the thoughts of men, and in the circle of things which it embraces. We come to the end of many things, but we can never come to the end of the saving knowledge of the risen, living, reigning, conquering Christ whom the Holy Spirit is constantly revealing. The light which the Holy Spirit causes to break upon this benighted world from his teaching, from his cross and from his life is the light in which all men are to walk; a light which shineth more and more unto the perfect day.

The Holy Spirit is also imparting to the church an ever-increasing measure of the life of Christ. He is the agent by whom Christ is fulfilling the purpose of his earthly mission as expressed in the words, "I am come that ye might have life, and that ye might have



it more abundantly." The coming of the Spirit at Pentecost marks the beginning of a new creative epoch in which Christ works from the center of personality to the circumference of the social circle, until he becomes the indwelling life of the world. He gives to the world not a new ethical code but a new life. He breathes upon his people, saying, "Receive ye the Holy Spirit"; receive ye the breath of my life; let my Spirit dwell within you as the animating power in your lives. "The Holy Spirit," says Archer Butler, "lives in the soul under this dispensation as the Spirit of Christ." In Christian experience the Spirit of Christ is the spirit of man. So that "if any man have not the Spirit of Christ he is none of his."

Influence on Inner Man.

Signs of a power at work upon the inner man appear in every Christian life. The Holy Spirit in the heart works out objectively into holy, Christlike character. Those who have the spirit of Christ repeat the life of Christ. It was said of Dr. Scott of the Blantyre Mission in Africa, "To see him, and the Holy Spirit working in him made one as sure of the third person of the godhead as of the existence of Arthur's Seat." There is a kind of life which nothing, save the presence of the Holy Spirit of Christ in the heart, can explain. Christ is not dead—it was only his flesh that died. Quickened in the Spirit he lives again in the world. The new evangel in which his life is being written is the life of him in whom his Spirit dwells. He ascended upon high that he might fill all things with his affluent life; he descended again in the power of the Spirit as he had promised, that he might carry out this purpose by giving himself more and more for the life of the world.

That the Holy Spirit is giving to the church an ever-increasing measure of spiritual power means that he is giving an ever-increasing measure of himself. For he is the power of God in its highest form. He is Heaven's ultimate gift of power—a gift, moreover, not simply offered, but given. There is more of the Spirit's power yet to be got, but there is not more to be given. The fulness of his power ever waits for the readiness of man to appropriate and use it. The problem of utilizing reserved resources, which modern science is tackling with such marked success is the problem with which the modern church stands face to face. Now it is reasonable to assume that the resources of the spiritual world which are held in reserve for the children of God are just as ample, and just as adequate to the ends to be gained, as the reserved resources of nature. And if there was never a time when men drew so largely upon the stored-up forces of nature and made such an extensive use of them, never was there a time when the church drew so largely upon spiritual forces and used them for a greater variety of practical ends. The limit of the Holy Spirit's power is not yet reached; the possibilities touching what he can do for us and by us are not yet exhausted. For the larger work to which the church of to-day is called a larger measure of power is needed, and what is needed is provided. In the spiritual kingdom there is a perfect correlation between supply and demand.

The Day of the Lord's Power.

In view of the false judgments which are formed in reference to the place which the dispensation of the Spirit occupies in the plan of redemption, it is well to remember that the dispensation of the Spirit is the day of the Lord's power. The risen Christ is now accomplishing through the Holy Spirit what he failed to accomplish in the days of his flesh, which were the

days of his weakness. He is gradually gaining the place of supremacy in the world's affairs which belongs to him by right. His kingdom is coming with inward power if not with outward pomp. From him originates a power which is constantly at work opposing and overcoming all the forces of wickedness, and working steadily towards an ideal righteousness. His Spirit is the source of all the moral progress of the age; as it is also the power by which the redemption of the world is yet to be accomplished. All expectations regarding the coming to earth of the kingdom of heaven that are not based upon the inworking of the Holy Spirit upon human souls, are vain. Unless the sociological movement of to-day is born of the Spirit it can never see the kingdom of God. The only power that can regenerate human society is the power that can regenerate human souls; the only power that can bring into unity the discordant elements in human life is the power that can bring discordant lives into oneness with God. When at length the work begun at Pentecost is completed and a great multitude whom no man can number out of every nation and of all tribes and peoples and tongues are seen standing before the throne and before the Lamb a new humanity has been formed around a spiritual center, a new kingdom has been established by the operation of a spiritual power. The center of that new humanity is the Lamb, the power by which the kingdom is established is the power of the Holy Spirit.

THE POLITICIAN.

THE passing away of Ex-Governor Tanner of Illinois recalls his political passing, which occurred only a few months ago. The career of a man like Mr. Tanner is an interesting study, exhibiting as it does all the elements of a successful politician who scrupled at nothing to gain partisan and personal ends. No one ever questioned the political ability and diplomatic skill of this man. Without, perhaps, a single element of real greatness, he was still one of those characters around which the interests of a rather selfish grade of political organizers naturally revolved; because, however lacking in true leadership, he had the ability to become indispensable to those who were seeking to make use of the public interests for their own promotion or enrichment. In all the arts which make the typical politician of the time, he appears to have been accomplished.

And yet the administration of Mr. Tanner and his continuance in power have for so long a time constituted one of the most serious blemishes on the fair name of this great commonwealth, that not even the disposition to say nothing evil of the dead could silence the impulse to point the lesson of such a life as this. It is from such leadership that the Republic may well pray to be delivered. The universal sigh of relief which went up from the people of Illinois when at the last election of the chief executive of the state, the opportunity was presented for the first time in many years to make choice between men whose names were not synonymous with either dangerous political expedients or disreputable methods is an interesting commentary upon some of the burdens which the citizens of free states permit themselves to carry. Our politics is still too much controlled by men of this class to be the true expression of popular will. Not even the most ardent



friends of Governor Tanner would, for a moment, have contended that his administration was in the interests of honesty, or that he was the real choice of the people. The utmost that could be pleaded was that he was popular with the men who were able to control the elections, and better satisfied the political interests of his party than any other man in sight.

The overwhelming rebuke administered to him in the senatorial elections, and the rapid decay in the political machinery of the state is one of the cheering notes of our present public life, and may be believed to herald the day when men of honor and integrity will be the only ones who shall dare aspire to places of trust within the gift of the people. This time can only come as the people appreciate their political duties, and assert themselves with unflinching loyalty, not to party, but to principle; not to the rule of the politician, but to righteousness in the conduct of public affairs.

SATAN IN THE GUISE OF A CALL.

By the Visitor.

THERE are three stages in the work of a successful minister of the gospel. One needs to say a successful minister, because there are other sorts. It is not of them I am speaking at this time. The three stages may be characterized as, first, that of obscurity, the second that of popularity and calls, and the third that of a fixed and permanent work in which life comes to its richest fruitage. A ministerial career that is marked by these three stages may be said to be successful whatever may be said of those of different sort. Some of the characteristics of these three periods may be pointed out with especial reference to the dangers of the second.

Entering Upon the Work of the Ministry.

When a young man starts out in his life work as a minister of the gospel there is always a certain timidity and hesitancy and wistfulness in his bearing. He is full of hope not unmixed with apprehension as to the results of his work. He has for the most part a fitting appreciation of his own merits and hopes that he may have sufficient modesty and wisdom to merit the good approval of his people. Of course he feels that he has not yet reached the place for which he was intended. He has taken a small church because it was the best thing offered since leaving college and he is saying to himself that he proposes to make his mark here in such fashion that he will be noticed and needed in a larger field; nevertheless he is not impatient to get away. Indeed, like John Carmichael, he tells himself that he hopes he will not receive a call to a large city church before the expiration of his first pastoral year. If he is a wise young man he will understand that the opportunities offered him by a small pastorate are of the very highest value and that he will be likely to do more solid and extensive reading in the first year or two of his ministry in the small church where he has providentially been placed than in any subsequent year of his life. Happy is the man who knows this occasion and can use it to his highest advantage. From the stress and difficulties of a city pastorate a young man just from college or seminary ought to pray to be delivered as from a dread misfortune. He will probably not understand the reasons for this attitude at first,

but his work will soon prove the value of two or three years of quiet study and reading while he is winning his spurs in his first pastoral experience.

The Turning Point.

Then comes one of the turning points of his life. His work has been noticed by a larger church and as they are without a minister they send him a tentative call which throws him into a state of mind. His work is prospering where he is and he himself is growing in self-command and ability to do the best work of his life, yet there is a fascination about this call which he can hardly describe. It is the beckoning of a hand that invites him to a wider field, ampler financial rewards, and, withal, there is that subtle flattery implied in the call which persuades him that his talents are too conspicuous to remain in the obscure place he now holds.

If he is a wise man he will carefully consider the meaning of this experience. Even a tolerable success is sure to bring him calls repeatedly, and many of these will be to fields which allure him with the promise of larger work and greater conspicuity. He may for ample and sufficient reasons decide to accept in due season one of these invitations to a more ambitious ministry. The probability is that such will often happen in the life of most ministers, but what the Visitor is anxious to affirm with emphasis is that the success of a man's life lies in inverse ratio to the changes in his pastor three propositions. First, that if his work is at all successful there are many churches that will wish his services. There is nothing in this fact to flatter or unduly puff his pride. It is the experience of every man of fair success. Secondly, he must remember that the difference between a strong and weak man is the ability to regard these calls as the commonplaces of his work and the price which good service is likely to command in any field, but at the same time as the most subtle and dangerous temptation of his ministerial career. The call offers him an opportunity of evading the problem which is confronting him in his own ministry. There are some factors in his congregation with which he finds it difficult to deal. New demands are constantly made upon him and the friction of the machinery brings him at times to the verge of departure. It is just in such moments as this that the true metal of the minister is tested. The difference between the long pastorate and the short one lies in this ability of the truly strong man to grapple quietly and modestly with the difficulties of his position and surmount them while the weak man confronted by a hard situation grows peevish and impatient and is tempted by a call received at that moment to abandon his work and start in afresh with the whole foundation of a truly successful minister to be laid elsewhere.

Changes Sometimes Necessary.

I am not denying that there are reasons why a minister should change his field of operation at times. There are now and then misfits of men and place even where the man is a strong man and the place is ordinarily considered advantageous. But usually a man's reputation with thoughtful people is made upon the basis of the permanency of his work. I know several men who are considered excellent preachers, but of whom it is likely to be said, "Yes, he is a good man, but he doesn't wear." Such men become religious "rounders." They stay for a period of a year or even three or four years at a church and then leave because they haven't depth of root or power of adjustment or self-

restraint sufficient to give them the joy of permanence and the results that wait upon it.

Permanent Ministry.

There comes a third period in the life of a really great preacher, and this third period marks him as great. Circumstances deny this experience to some who may be in true senses strong men. But there is one experience that shows that a man may be considered a really strong and effective minister of the gospel. This comes to pass when his ministry settles itself into such permanent form that it is taken for granted that he is a fixture. I know of no more honorable place to which a man might aspire than that which is recognized as no longer a matter of question or doubt, but fixed and unchanging with a life tenure, and such a man has reached the point where he no longer receives calls. It is not because he is not greatly appreciated, for there are probably few churches that would not consider themselves honored by believing that they could secure him as a pastor, but he has been able to impress himself upon his own people and upon the church to which he ministers as a man who is not to be tempted away from the field where he believes God has placed him, and his work increases in geometrical ratio of value every year of his lengthening ministry. What church would have ventured to extend a call to Mr. Spurgeon to leave the Metropolitan Tabernacle, or to Phillips Brooks to leave Trinity or to Mr. Beecher to leave Plymouth, or to Frederick William Robertson to leave his small field at Brighton? It was not that these men had reached the highest place to which they could aspire, but it was because they felt they were in a situation which offered them amplest opportunity for service. Nor is the generation of great preachers of this class extinct. Who would not feel disappointed if he learned of the propable departure of Joseph Parker from the City Temple, London, or Washington Gladden from Columbus, or Frederick D. Power from Washington, or E. L. Powell from Louisville, or Geo. Darsie from Frankfort, or P. S. Henson or W. M. Lawrence from Chicago. Indeed, one would feel that there was a sort of insult in asking such a man to abandon his field and go elsewhere. The men and the place have become identified in some true sense. This is only a partial list of names that might be mentioned which have come to be effective most of all by the community of service in a single field.

Numerous Calls Not Greatest Flattery.

If then a minister is tempted to feel flattered by numerous calls to change his pastoral relations let him understand once for all that the highest compliment that delicacy of appreciation of a work which has become so fixed that it no longer permits any man to trifle with what is understood to be the greatness and permanency of the ministry in which God has set him. I never meet one of these "long-time" men without feeling an admiration for the greatness of their patience and courage which has led them steadily to decline all inducements to abandon under any stress of provocation a ministry which must at many times have been difficult and perplexing and yet which has grown richer to its fullness of value by the very passing of the years and is destined to leave itself on record not as a mere ripple on the surface of the water, to which so many ministers doom their lives by impatience or foolish ambitions, but to be a well-marked line upon the shore indented by increasing waves of power and purpose through a series of years that closes only with the passage to the highest ministry in the presence of the King.

NOTES AND COMMENTS.

Dr. Stalker on Evangelistic Work.

In answer to a query touching his attitude toward evangelistic work Dr. Stalker is reported to have said: "I believe in the diversity of the operations of the Spirit, and in the widest diversity of experiences. I work for long results and also for immediate ones; and I believe equally in catastrophic and educative developments."

Conscience of Politicians.

Dr. Guinness Rogers tells of a certain politician to whom he had made an appeal on the ground of conscience. "When I have to manage an election," said the politician, "I take conscience and everything of that kind and lock it in a box until after the affair is over." "And are you able easily to find it again?" was the pertinent retort.

Negation and Doubt.

The end of theology is knowledge, the end of religion is character. The first thing demanded of a religious teacher is that he have a definite and positive message. Hunger-bitten souls turn away with disgust from those who attempt to feed them with the husks of negation. Carlyle once said to a preacher who was airing his doubts before him: "I have plenty of doubts of my own, and have no desire to have their number increased. If you have anything to say that will help and strengthen me, I will listen to you, but if you have not, for God's sake hold your peace."

Bottomless Bathos.

What consummate asses some men and preachers can make of themselves! At the wedding of Dr. Heron and Miss Carrie Rand, Rev. Wm. T. Brown, the officiating clergyman, is reported to have said: "This is the time for the muse of a poet and the speech of a god." Rather was it a time for the scorn of men and the weeping of angels. To call that compact of companionship entered into "a sacrament" and "a divine event" is the sheerest nonsense. Nothing is more calculated to dissolve the bonds of our social order than such an open disregard of the sanctity of the marriage relation.

Cuba and the Platt Amendment.

The Platt amendment, giving the United States the right to interfere in Cuban affairs when it is necessary to preserve "Cuba libre" from destruction, has been adopted by the constitutional convention, but in such a way and under such comments and understandings, that it may make the path of the president very difficult. So thinks the New York Times. In other words, it may mean a war with Cuba or that the United States will have to give up entirely the oversight of that little island. This is not a reassuring view of the situation, but did we not go into the war with Spain that we might set Cuba free? We common folks who know nothing technically about the ways of politicians and latter-day statesmanship so understood it, and we are also of the opinion that truth and right do not as quickly change their nature or their obligation as politicians change their minds.

The Roman Church and Marriage.

Not with any sectarian feelings, but with profound regret, should we think of the Romanist views of marriage. While claiming to stand for such a high ideal of marriage, and practically claiming that marriages outside of their fold are irregular, in countries where the church has had full sway they have brought about a very deplorable state of affairs with regard to the subject. When the light was turned on in Cuba

people beheld a sickening sight. The following dispatch in the dailies shows the state of the case in our possessions in the Pacific:

"The monks in the Philippines are accused of all kinds of atrocities. It is reported that the spread of concubinage is due to their refusal to perform the marriage service without large remuneration."

This is the fruit of a system which usurps the place of a definite revelation given from heaven, and places men and women, body, soul and spirit, in the hands of mere mortals. The church is not the guide of the human race. Christ is. The Bible is a record of revelation. It is the light by which we look upon the face and heart of the Master. The church is a body of witnesses to the living and ever-present Christ. It is no little sin, as the fruits of it show, for even the church to stand between Christ and the people.

Creed Revision.

A substantial advance was made at the Presbyterian General Assembly in the matter of creed revision. The position taken is that a new statement of doctrine is to be issued which will be supplementary to the Westminster Confession. It will be of the nature of a declaratory statement. In view of all the circumstances in the case, this is on the whole a wise decision; but it will be a difficult matter to get up a statement of doctrine which will harmonize with the ultra Calvinistic theology of the Westminster Confession. When this same work was undertaken in the United Presbyterian Church of Scotland some one suggested that the words of the preamble "consistently therewith," which referred to the supposed harmony between the declaratory statement and the confession, be changed into "inconsistently therewith." There is good authority for saying that it is never advisable to sew a piece of new cloth upon an old garment.

Is England Decadent?

An article in the May Contemporary review on "The Economic Decay of Great Britain" says that country is on the downgrade and that she will be bankrupt in ten years, economically and politically, unless there are greater energy and genius than have yet appeared. "It is," says the writer, "perhaps the grandest and at the same time the saddest, spectacle in the world to watch the decay of a mighty empire. This spectacle is at present afforded by Great Britain, with the whole world as spectators." This vision is surely disquieting enough, even to England's relatives, but the possibility of it cannot be denied. Nations get their growth and serve their purpose in the world like individuals, and then other nations take the lead. The lights of English history are the brightest and its shadows among the darkest in the annals of the world. But should the nation even be blotted out, like the hypothetical blotting out of the fixed star, her light will shine on the pathway of the human race for ages to come; her shadows will be remembered as warnings. In the meantime let us remember that the pallbearers have not yet been selected for the funeral.

The Battle of the Giants.

Hon. Henry Watterson and William Jennings Bryan are trying to adjust their political differences before the court of public opinion—at least Mr. Watterson comes forward with a long statement of their differences. For that fact in itself we have no concern, but some of Mr. Watterson's utterances are decidedly interesting. We infer that he would divorce morality from statesmanship and put success—which with him seems to mean getting into office—above all other con-

siderations. He says: "The baby Jonathan grown to manhood is going the gaits. It may be wrong. But moral platitudes will not stop him. * * * This may be good enough moral philosophy of the copy-book variety, but it is mighty poor statesmanship." A majority of the American people think Mr. Bryan's views of political questions wrong—about that we do not care now—but Mr. Bryan is right when he insists on taking morality into account in public questions. And in the long run that will prove to be statesmanship.

An English Millionaires Victim.

An English millionaire is reported to have declared that the sweetest thing about having money is the power to tell anybody else "to go to the devil." Which makes one think of an incident in France. Foulon, possibly in the heat of excitement, said: "The people may eat grass." The remark was not forgotten, and later he was lynched; and to quote Carlyle's account of it, "His body is dragged through the streets; his head goes aloft on a pike, the mouth filled with grass; amid sounds as of Tophet from a grass-eating people."

It is very interesting to know what men of vast means are thinking. They have immense influence on the ideals of the nation, and when we know a people's ideals and methods of attainment it is easy to guess what they will finally come to unless turned aside by some new and unexpected force.

The New Revival.

That the air is tremulous with the near approach of some great spiritual movement is a very general belief. But let us be careful not to circumscribe the action of God's free Spirit. The Lord's thoughts are not always our thoughts, neither are his ways our ways. The blessing which is already on its way may be coming in a form in which we do not expect it. We may be looking for it in one direction while it is coming in another. God never repeats himself. The manifestations of his redeeming power are always more or less of the nature of a surprise. Hence the day of his visitation is seldom recognized when it comes.

More important than looking for the new revival is getting into the attitude that will bring it. When the conditions are supplied the blessing comes; when the water-pots are filled to the brim the miracle is wrought; when the church is upon her knees the holy fire descends. This was the attitude of the disciples prior to Pentecost. To quote the words of Dr. Alfred Cave, "They all continued in prayer—their prayer was persistent. They all continued in prayer—there was united petitioning. They all with one accord continued steadfastly in prayer—to the external association they added internal union. They all with one accord continued steadfastly in prayer—the difficulties in the way, and the absence of response did not shake their resolution." They believed in God and waited; and while they waited they set themselves in order.

The Presbyterian General Assembly.

The sessions of the general assembly of the Presbyterian church are being watched with great interest, not only by Presbyterians throughout the country, but as well by students of religious thought in all the churches. It is the ever-renewed struggle of venerable pronouncements of the past with the advancing and emancipating thought of the present, and as well with a larger vision which comes from the better acquaintance with the holy Scriptures themselves. There is, of course, the recognized di-

vision of sentiment which may always be expected in such debates. There are those who have no difficulty with the Westminster standards and advocate their maintenance unchanged. There are those, on the other hand, who wish them modified in such manner as to express the present views of Presbyterian scholarship regarding the teachings of holy Scriptures. Between these two forces there can be no acceptable middle ground, even though a compromise is finally reached. The whole situation is a commentary upon the inability of the church to formulate a human creed that can be more than temporarily satisfactory. The most simple solution of the matter would be the continuation of the Westminster creed as it now stands, regarding it as a venerable historic symbol of the church, giving at the same time full liberty of personal modification of views to the ministry of the church. This would save debate on the creed itself, which is not only inevitable as long as it remains, but would obviate the necessity of renewed discussion, at some future time, of any modified creed which might be formulated today.

CHICAGO NOTES.

Whatever else may be said against Chicago, it cannot be charged with dullness. As the Pittsburgh Chronicle-Telegraph put it recently:

O, there's always something doing
In Chicago;
For sensations they keep brewing
In Chicago;
There is always some one posing,
And in some new way disclosing
That the freaks are seldom dosing
In Chicago.

The convention of the American section of Theosophical society, which met last week in the Athenaeum building, was full of enthusiasm. The interest was deepened by the presence of Col. H. S. Olcott, the president-founder of the society. Those who think that the interest of people in the study of the occult is on the wane are mistaken. Man does not live by bread alone; he hungers for the spiritual, and if the church fails to supply it he will seek for it elsewhere.

Dr. Dowie Again.

John Alexander Dowie, "the divine healer," as the Philistine wickedly dubs him, manages to get a great deal of free advertising, and here we are helping to swell the general result. The net of the law seems to be closing upon him. A true bill has been returned against him, and he has been indicted for trial before the grand jury for criminal neglect in connection with the death of a patient at Zion Home. It is to be hoped that a quietus will in some way be put upon him.

The Annual May Festival.

The annual May festival of the Sunday schools of Chicago and vicinity, held last week in the Auditorium under the auspices of the Cook County Sunday School association, was a great success. H. N. Fairbank led the chorus of a thousand voices, and the presentation of flags was made by Rev. P. H. Swift of the Wesley M. E. church. The time of this "gathering" raises the question why Chicago should not be made the center of a series of great May meetings such as are held in London. Centralization is the order of the day.

Endowed City Churches.

Fifty years in the life of a Chicago church goes back very near to the beginning of things. The First Congregational church is now celebrating its fiftieth

anniversary in a series of meetings. Last Monday evening it entertained the Chicago Congregational club. Among many noteworthy features of that meeting was the prominence given to the consideration of the problem of the down-town church. The movement of population has left the old historic First church in the midst of a shifting population composed largely of working people. It must either move westward or change its methods of work so as to adapt itself to changed conditions. There is a growing conviction that it ought to stay where it is and widen its work so as to become more or less of an institutional church. The problem of city evangelization unquestionably demands the creation of large, strongly endowed churches in the congested districts, and with a multiplicity of philanthropic agencies for the relief of distress.

A Novel Movement.

A novel movement is under way to unite in an organization the young men's Bible classes connected with twenty-one Presbyterian churches throughout the city. The object of this society is to further the material and spiritual welfare of young men. Among the helpful things contemplated is the establishment of employment and boarding bureaus. The work of the society will be along the lines of the Y. M. C. A.

The Olympic Games in Chicago.

Chicago is rejoicing in the decision of the committee on the place for the celebration of the Olympian games; their deliberation a week since resulted in the choice of this city for the Olympian celebration in 1904. This is an interesting event, as it is the first time in the history of the games that they have been brought to this country, and indeed the Paris celebration of last year was the first time they had ever been held outside of Greece. The games date from 776 B. C., the days when Greece was struggling into unity, a period contemporary with the reigns of Uzziah of Judah and Jeroboam II. of Israel, and with the ministries of the prophets Jonah, Amos and Hosea. The games soon assumed a panhellenic character and included contests of strength, chariot races, horse races, wrestling, leaping, throwing of the discus and of quoites, the hurling of the javelin and other athletic features. The event will be one of extraordinary interest, and will have a unique character, making it almost as important as a world's exposition.

The Army Canteen.

The struggle to keep the canteen out of the army is not without its difficulties. Having once secured the abolition of this legalized infamy in army circles, there is, of course, a renewed effort on the part of all interested in the liquor traffic to reinstate it, and the efforts employed to accomplish this purpose embrace the wide-spread employment of the press in the attempt to create the opinion that the canteen cannot be wisely excluded from army posts, and that more harm is accomplished by this exclusion than by what is supposed to be its regulated use. We are sorry to see that even ministers of the Gospel are lending themselves to the propaganda of restoration. It is not easy to secure an ideal condition as long as men's appetites are depraved, but it is far better to run the risk of some violations of law than to have the law itself openly defiant of moral principle and pledged to the interest of the worst elements of our civilization. Christian people can scarcely contemplate with tolerance the agitation to restore this iniquity to an official position.

CONTRIBUTED.

THE DEVIL.

By Alfred J. Hough.

Men don't believe in a Devil now, as their father's used to do;
They've forced the door of the broadest creed to let his Majesty through.

There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in earth or air today, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land today with the fiery breath of hell,
If the Devil isn't, and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint and digs the pit for his feet?
Who sows the tares in the fields of time wherever God sows his wheat?
The Devil is voted not to be, and, of course, the thing is true;
But who is doing the kind of work the Devil alone should do?

We are told he does not go about like a roaring lion now;
But who shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow and show
How the frauds and crimes of a single day spring up? We want to know.
The Devil was fairly voted out, and, of course, the Devil's gone.
But simple people would like to know who carries his business on?

—The Independent.

WHERE ARE WE TO LOOK FOR THE PRESENCE?

By James M. Campbell.

In the recently discovered "Logia" are the words, "Raise the stone and there shalt thou find me; cleave the wood and I am there." These words have been variously interpreted, the three most plausible interpretations being (a) that they refer to the finding of Christ in the sacrificial offering; (b) that they afford a suggestion of his immanence in nature; (c) that they refer to his presence in the common things of life. Dr. Henry Van Dyke, contending for the last of these interpretations, represents a young man as having made a fruitless quest for Christ in the church and its ceremonies, when Christ himself appears to him and says:

"Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone;
I, the peace that passeth knowledge, dwell amid the daily strife;

I, the bread of heaven, am broken in the sacrament of life.
Every task, however simple, sets the soul that does it free;
Every deed of love and mercy done to men is done to me.
Thou hast learned the peaceful secret; thou hast come to me for rest;

With thy burden, in thy labor, thou art, Felix, doubly blest.
Nevermore thou needest seek me; I am with thee everywhere;
Raise the stone and thou shalt find Me; cleave the wood, and I am there."

In emphasizing the idea that Christ is to be found in the common life of man it is not necessary to ignore or undervalue his Presence in other things. That he is to be found in the sacrificial offering is one of



the commonplaces of religion. The altar has always been the meeting place between God and man. To the Jews as they entered the door of the tabernacle was the pledge given by Jehovah, "There will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory." (Exod. xxix, 43.) And in the Christian assembly the worshipers take up the song:

"The King himself comes near,
And feasts his saints today;
Here we may sit and see him here,
And love, and praise, and pray."

Christ in Nature.

That he is to be found in nature is implied in the declaration, "All things were made through him, and apart from him was not anything made, that hath been made." Nature is the expression not alone of his creative energy, but also of his redeeming purpose. Its message is one of propitiousness. Its undertone is judgment against sin, but its overtone is mercy triumphing over judgment. Nature is the original version of the gospel of Christ. It is his hand-writing that is seen in the clouds; his voice that is heard in the winds; his smile that is made visible in the flowers; his goodness that is revealed in the harvests that reward the labors of the husbandman. The grace of nature is none other than the grace of the cross. The truth, however, to which special attention is now demanded is that the unseen Christ is to be found to-day where he was to be found in the days of his flesh, namely, in the haunts of men, and in the things of common life. With his love for man unchanged how could he remain in heaven listening to the harpings of the angels when he was sorely needed down here among the sinning and suffering children of earth? The place to find a Savior is at the side of a sinner. A gentleman once called upon a celebrated physician. "Is your father at home?" he asked the little boy who answered the door. "No," was the reply. "Where do you think I could find him?" "Well," he said, with a thoughtful air, "You've got to look for some place where people are sick or hurt, or something like that. He is sure to be somewhere helping somebody." And where are we to find the Savior of sinners but down here among them in the midst of the strife; their friend in loneliness, their consoler in sorrow, their helper in temptation, their inspirer in the hour when the path of duty is trod with leaden feet; their faithful ally when bankrupt of hope because the door of honest toil will not open to their most importunate knocking. He is by no means absent from them in their happier hours. He is present at weddings as well as at funerals; but it is where there is want and woe that he is principally to be found.

"Tis here, O pitying Christ, where thee I seek—
Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with men
And in the raging mart. —Richard W. Gilder.

When we turn to the distinct statement that at the opening of the new age the Son of man was to be seen "coming in his kingdom" (Matt. xvi, 28), we are led to inquire if mistaken views do not continue to exist regarding the nature of his coming. Because his coming was to be dispensational was it on that account to be any the less personal? Because it was to take place in a kingly way, was it on that account to be different from his coming in the common life of men?

New Idea of Kinghood.

One of the contributions which Christ made to the world's thought was a new idea of kinghood. King-

hood in the world-sense was a thing of pageantry and pomp; according to Jesus it was a thing of moral supremacy. Jesus tried to have it clearly understood that his kingdom was not of this world. It was a spiritual, not a political dominion. Its insignia was not a scepter of gold, but a scepter of righteousness. The power by which it was upheld was not force of arms, but the power of love. In his wonderful series of paintings representing the principal scenes in the life of Christ, Tissot has caught the conception of the moral majesty of his peasant life. His life is regal throughout, but it is regal in a new way. Destitute of all the trappings of worldly greatness, it is made to stand out in all the matchless glory of its moral greatness. In the peasant king the life of the common man is glorified.

Jesus was the strangest king the world had ever seen. It was a strange kind of sovereignty that began in a manger and ended upon a cross. What is called his triumphal entry into Jerusalem was in reality his progress to the cross; but the way to the cross was the way to the kingdom. The idea of his kingdom was never taken seriously by his enemies. They treated it with ridicule because it was too unimportant to be treated with scorn. A king without a visible court, or throne, or army, or empire, what did Caesar care about the rivalry of such a monarch? When Pilate asked Jesus, "Art thou a king?" he answered, "Thou sayest it, because I am a king; to this end have I been born, and to this end am I come into the world that I might be a witness to the truth." A poor sort of a king this, a king whose empire was founded upon truth. Against such a well-meaning enthusiast Pilate had nothing to say, and he would have released him at once, had he not feared the people. The brutal soldiers, catching the mood of the hour, put upon Jesus a crown of thorns and a purple robe, and kneeling before him in mock homage, exclaimed, "Hail king of the Jews!" A sorry king! And yet of all the kings of earth the kingliest and the mightiest. The empire of the Caesars has perished, but his kingdom remains and grows. Before the throne of the Crucified the whole world bows in homage.

Christ's Kingdom Invisible.

The nature of Christ's kingdom is still unchanged. It is a kingdom of spiritual power humanly exercised. "The king eternal, immortal and invisible" is not seated upon a throne remote; he does not dwell apart "pavilioned in splendor." His presence chamber is more likely to be found in a humble attic than in a lordly palace. He comes to his people to-day in the same lowly ways in which he came to them in the days of his flesh. If then we are to see him as he has come, or as he is coming in his kingdom, we must get rid of all preconceived ideas of royalty. For this is a new kind of king. We must beware of falling back upon the old Jewish conception of his kingdom as a kingdom of outward power and glory. His kingdom cometh not with pomp and show. It is a spiritual thing. "The kingdom of heaven is among you, said Jesus to the people of his day. Alas that many in the present day should still be ignorant of its coming. Influenced by a narrow literalism they look for a kingdom that is yet to come, whose center is to be found in ancient Jerusalem. They forget that it has been said to the saints of the new age, "Ye are come unto the heavenly Jerusalem" (Heb. xii, 22). The walls of that holy city are slowly rising before our eyes; but it is an inevitable thing that those who look for a kingdom after the flesh, shall fail to see them.

The Emperor of China is kept out of the sight of common mortals, but he is seen in his kingdom—and just at present he is seen in his kingdom in a somewhat tragic and pathetic way. Christ is now as completely concealed from sight as he was before he became incarnate. But he has come in his kingdom and in his kingdom we may see him. His kingdom is a greater thing than many dream. Professor James Orr, in his recent volume on "Neglected Factors in the Study of the Early Progress of Christianity," contends that Christianity had a larger extension laterally, that is, in point of numbers; vertically, that is, in respect to the strata of society, and intensively or penetratively, that is, in its effect upon the thought and life of the age, than is generally acknowledged." In every direction the power of Christ extends beyond what men have dreamed. His influence extends outside the church. His spirit pervades society. He is king of the only real world-wide empire. Upon his head are many crowns. The universal dominion which is his by right he is coming to possess. To see the coming of his kingdom is to see the coming of the king.

May this word be added, that where Christ is to be found, there his people ought to be found? The words, "Where I am there shall also my servant be," were originally applied to the participation with Christ in his glory. They are equally applicable to participation with him in his service and suffering. A follower of Christ is one who goes where Christ goes. Christ's leading and the Christians following are both present acts. Where sin and sorrow abound, where the pale, pinched face of want bends over unrequited toil; where the bitter cry of the outcast is heard; where there are heavy burdens to unbind; where there are bleeding hearts to comfort; where there are fainting souls to succor, there the true Christian will be found. Where you find the Master you will find the disciple, and where you find the disciple you will find the Master.

THE MAKER AND THE TRADER.

W. D. MacClinlock.



NE can love only those who produce things—mothers, farmers, miners, artists. The hunter we should dislike, and the trader and arranger we may scorn. Even the teacher can barely be endured, and that not that he handles other men's ideas, but that he very earnestly endeavor to produce trained persons. The healer is merely a necessary evil and not in the perfect world.

The producer has so few, such independent elements to work with—raw and common material, his love of making and some skill. The first is everybody's, unlimited in quantity and always at hand. His love is his inspiration, his delight, and it creates a skill. He is the only one who can love things for themselves, because his love is in them and speaks out to him. It can be quiet and contemplate the thing he makes. He does not grow tired feeling its face, bending down his mind over and into its curves, indentations, edges; he goes over in fancy the moments of its making, reproducing the thrills of discovery or skill. He needs no other things to make this one a joy and never regards it as a means to an end or merely part of a whole or a syllabus. The contemplation of his work gives perfect satisfaction, being a joy both as a subject movement and object

product—the mind flying back and forth between them, never feeling a disharmony in size or fit. Mothers, poets and farmers know; all others are both shallow and inexact. They can tell you the daintiest shapes and most intimate needs. Every instant the face of child and crop changes, but love follows as fast as change. This discipline of the hand and eye, this absolute knowledge of the physical detail, this flexible awareness of the quick changes of life in the growing child or verse—this is the only absolute liberality. The traders' ease is mere indifference. Should his work fail or perish, the producer leaves with it or follows it with a large share of his own tender feeling; his love makes it immortal. Never while love lasts can the child still-born or early dead, the song that could not find expression, the wheat blighted by late frosts fade from memory and wistful regard.

The trader, the manipulator, does not love the things he handles. He regards them only as indifferent means to a further end; that end gained, he hurries it into another series and so forever. He but counts them for correct numbers, judges quickly their grades and sees them placed for catching the eyes of consumers. His child is but a member of a "large and respectable" family, for whom he savagely works, not with whom he closely lives.

His cattle suggest to him only the market. He thinks of books as property. This man instinctively forever rearranges, destroying all natural associations. If the lady-slipper is dainty in its pink peculiarity there in the deep woods, your trader must make it grow in his staring city lawn. Nothing must grow old with him; he occupies his days seeing something new. He is the executive officer—he makes all things move, dispart and recombine. He proves his greatness by the number of startling combinations he can effect. Hand him your dear thing, produced with love, he flashes it into a scheme with things before and after, it becomes one of fifty points. Your child sinks into the school, your idea into a many-headed syllabus, your personality into his corps.

This man thinks, he does not contemplate or love. Meditation is idleness to him and mystic jugglery. He delights to startle, he uses precious stones and precious hearts as balls to see how many he can keep in the air at once. As production runs from the maker to the user, this man falls upon it, delays, deflects, uses it for his own advantage, enhances its price, delights in making all depend upon him, and out of it all plays the benefactor to the race. In this situation he speculates, produces disharmony, refuses distinctions natural, sends things to wrong ends, now and again discovering a peace which is only his relenting. In the garden two were given plats, one for flowers and one for fruit. They were bidden exchange them at a spreading tree by a brook. A third lazy one stole under the tree, first as a humble helper of their exchange, soon as a trading despot. Since then the two work harder and never meet.

This trafficker in hearts makes nothing, loves nothing, learns nothing. The earth produces, the plants bloom, the children refine without him. Immortality grows not in a convenience. The wavelet in the ocean is dearer to love than he. The peasant's song at labor makes all his show and bigness idle. For all the beauty his hands have touched, all the pathetic or happy labor wrought into its texture, all the love still lingering there, all fail to make him love, consider, bend to their several selves. He is the sentient but eccentric and

arbitrary lock upon the stream, on whose stony face the water leaves no impress, except of its height
University of Chicago.

"SUPPOSE THE CHURCH SHOULD BE SWEPT AWAY?"

W. H. Matlock.

One meets with this pessimistic supposition in perhaps an otherwise healthful book. It is heard in an otherwise good prayer meeting, where some devout disciple of Jesus responds to the maker of it, that the disappearance of the church would be followed by horrors and calamities, heralding the judgment of God on a wicked world and over a forgetful institution of his own founding. It may be read in otherwise good family journals whose editors are not exempt from sick headache. It may be read also alas! in the faces of many preachers of God's word and believers in the preached word, who have forgotten the "immutable things" of God, and whose anchor drags like that of a ship that has broken from its moorings. Let all such do as the poet Heine did when he felt his faith in God returning: "Quit herding swine with the Hegelians." Pardon, philosophers.

How many there are who shiver and shake, who quiver and quake whenever such possibilities are suggested. They seem to see the skyscrapers of New York city tumbling into the harbor; they seem to hear trumpets of destruction on every hand. The faith that remains calm is treated as sinful indifference. The true disciple, true because his faith in God is serene and inviolable, is mistaken by his more imaginative, feverish brother for a heretic; as if spiritualague were a better test of faith in God than serenity of soul. At whose feet have they learned this? Certainly not at the feet of him who thought a grain of mustard seed a suitable symbol of a faith sufficient to put wheels under a mountain.

The Church Indestructible.

Is it possible to suppose that the church can be swept away? No. The church is not chaff. Nobody has a broom big enough. Nor does the man live that is herculean enough to do the sweeping. It can not be done; therefore, fearful soul, be consoled. Is it possible to imagine that the church can be burned away? No! For it is not a barrier to human progress, in spite of everything which might be said to the contrary. I have nothing to say in defense of the wood, hay and stubble; but the church will not be burned. It is not a wall between men and truth that they should tear it down. It is not a bastile for the human intellect, that men should raze it to make way for a statue of liberty. Its courts are large; its windows and doors and gates swing open toward the future and toward the light. The soul that flees from the beautiful temple of God and from the presence of Jesus will return to confess with shame its flight from the home of the soul, sweet home of the soul. Therefore be consoled.

Is it possible to imagine the church washed away? Now, if the theory of Thales is true, as many excellent minds maintain—with reference to the church at least—then there is indeed some danger that the church may ultimately return to its "first and essential



principle." I have no hesitancy in asserting the sufficiency of faith against even the possibility of the church being washed away. It withstood fire, another principle of early Greek philosophy, through long ages, in spite of the persistent efforts of good men to burn up the best that was in it. To the disciples of Heraclitus the church owes its long list of martyrs. The Hylicists have withdrawn from the field. The church has been victorious in the past. It will withstand and overcome all that now opposes it. It will not be washed away. God did not build it upon the sand.

Pessimism Rests Upon Fallacy.

The widespread pessimism as to the future of the church is deplorable. It seems to rest on a fallacy. Where else, pray, could pessimism find soil and nourishment? The fallacy is, men too readily identify the raiment with the body, the unreal with the veritable, the insignificant with the all-significant, the passing fancy of the age in which they live with the eternal fact that was, and is, and ever shall be. Will men ever cease to identify their own opinions with God's verities? This is the stupidity of the centuries. Naturally, since men grow pessimistic when God does not honor their opinions, when he allows what seemed to them to be an eternal verity to fall into disrepute, to reveal itself as a passing fancy. Form is but another name for fashion. The history of the church is its fashion plate. Fashions are transient. Religion, pure and undefiled, never changes except in the manner of its manifestation. It will animate and perpetuate any institution that is a suitable expression of its known realities. The church in so far as it is identical with pure religion, is indestructible; but the church, in so far as it is the form of religion, will suffer great changes in the future as in the past. Its forms, its ceremonies, may suffer violence. Attached to these because they are more palpable, many souls will be often distressed. But why identify the possibly transient with the surely permanent? Why identify first forms with first principles? Why mourn because the perishable passes? Mourn, if you must, but do not doubt the future over which God reigns. The permanent is the true source of joy. God is more than systems of theology. Rejoice in him. "Our little systems have their day, they have their day and cease to be." Because they cease men are pessimists. If they are swept away it is because God does it. He always leaves the permanent intact. Be satisfied with what he leaves on the threshing floor. He left the wheat of Jewish morality when he swept the chaff Jewish ceremonialism away. He left a purer worship when he destroyed the temple with its altars. It becomes men, even the most intelligent, not to challenge his judgment as to what shall be kept and what shall be cast forth.

The supposition with which this article began can have little meaning for a man whose trust is in the true God. The chaos is not any worse now that it was in the beginning. God still reigns and religion is still practical among men. The source and animating principle of the church still remains. The personality of Jesus dominates the imagination and intellects of tens of thousands of virtuous men and women. As long as human need and divine love exist contemporaneously in the world, some God-inspired institution will represent the one and live by the alleviation of the other. Pure religion will never be in disfavor. The institution that is the highest expression of it will be approved of God and men.

Norman, Oklahoma.

THE KINGDOM OF GOD.

By J. S. Hughes.

Adolph Harnack gives a summary of the teaching of Jesus. He sums them up under three heads.

one of which is "The Kingdom of God." At one important point he seems to fail in comprehending the subject. I have heard pastors' associations of the leading denominations discuss this subject, and always with the outcome of a very confused understanding of its whole

meaning. Harnack says: "The proclamation of this kingdom * * * culminates in the announcement that this kingdom is now coming in the hearts of the people. The proclamation of the kingdom therefore presents two phases according to one of which this kingdom is represented as something entirely in the future and according to the other it is a present possession. The central thought of Christ's teachings, namely, "The Kingdom of God," is not therefore a single idea. For us these contrasts, or these two phases, are hard to bridge over; to find the higher unity in this diversity must be the work of future generations."

This "higher unity," as the great German scholar calls it, is fully developed and illustrated in the revelation of the prophet John, given about the close of the century, the book which Prof. Harnack and all his school unwittingly abuse.

To say that the kingdom of God is in you and is with you and is to come to you in the future is perfectly consistent with John's conception of things. The same "higher unity" is seen when in John's teaching we read that "he that believes has eternal life and then that "we shall be like him for we shall see him as he is." Eternal life is both a present and a future possession and these are the two phases of a great single truth to be understood when John is comprehended. Many other seemingly incongruous teachings of holy scriptures are by this last and greatest teacher crystallized into a "higher unity." The church and the kingdom stand as substitute and substance. They are not coequal. The church of Christ is temporary and is a stepping stone to the kingdom of God. Those in whom the kingdom was, that is in whose hearts the kingdom of God was regnant, had to be cared for and preserved as a peculiar and elect people and as the church originated among the Jews the idea of separateness which had been the divine provision by which Israel had been saved from the contact with heathen nations it prevailed in constituting the church. Hence in all we see from Paul as well as from Peter has this ecclesiastical idea prevailing. This was characteristic of the whole movement from the day of Pentecost up to and beyond the middle of the first century, but after the fall of Jerusalem and the wanings of the Jewish Christian church, John writes a last message, in which we find him preaching again the kingdom as Christ did at the beginning and when John reveals the conditions of the kingdom come as he saw it in vision one of the startling changes is that he "saw no temple therein." "The temple" is one of John's symbols for the church.

The light which the church gives is the light of candlesticks or of stars and "the kingdom come" is like the sun rising, which puts them out by its greater glory.

The church, as commonly understood, will never convert the world. It is in its own self-defense separated from the world to sanctifications in Christ and

when it essays to go back at the world with a vast load of ecclesiastical machinery and baggage of doctrines, ordinances, ancient, mediaeval, modern, an army of straggling, conflicting sects, saying to the world, "We have each come to save you; come and go with us and help save us from each other."

When the kingdom comes there will be no church. The ministries of Paul and of John were dominated by two different ideas. Paul's whole thought was "Come out of the world and into the ecclesia," while John's thought was not so much that we are to come out of the world as that Christ has been raised up over the world to rule it. That the world will be converted in the usual sense, that is, that all will become the spiritual children of God, seems out of the question; but that the children of God will some day get their eyes opened and will become active and aggressive instead of creeping around under the huge legs of mammon only to get themselves tolerated, is certain. They will rule the world in righteousness. Then will come "the kingdom of God."

The unbelieving and sinful will live the outward life of the Christian, which so many church members are doing now, because they will find it is so much better even for this world than the old earthly regime.

We have all seen the kingdom of God prevail in spots for a time at least. The sons of God were happy in the true life of God and the outside people were respectful, orderly and prosperous and set a high value upon Christ as a civilizing agency. The kingdom of God on earth means this condition of society throughout the world. Its inside is the faith in God which rules in the hearts of believers. Its outside is all who are walking under the righteous government of God administered by his people, without themselves being necessarily inwardly purified for eternal life.

It is the dual reign which John so well brings out by showing that the kingdom of God can be in you and in the world; a present and yet a future kingdom. The greatest change will transpire when Christians shall cease to regard their position in the world as one of mere toleration and shall arise and take on the characteristics that belong to the last age of the world and become active, positive and aggressive and take the thrones from under the world-power and place Christ upon them. The kingdom of God must compass two widely diverse conditions, its entrance into and its victory over the world.

From the first purity of its proclamation it swerved in the hands of its trustees and took on ecclesiastical infirmities, but at the close of the century John brings back its elementary status as the ideal and outcome of the struggle not yet understood by believers. On this plane the churches seem to move and the rapid rise and growth of Christian science and Dowieism and the like tell us plainly that the kingdom is larger than the church and that we are not equal to our opportunity nor to the spirit of progress. Christianity had to take root in the negative virtues, meekness and humility, it must blossom and fruit in aggression and victory. He who was shepherd will be "Lord of lords and king of kings in the kingdom of God."

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.
—Henry van Dyke.

A GLIMPSE AT THE SOCIOLOGICAL TEACHINGS OF THE NEW TESTAMENT.

M. B. Ryan.

SOCIAL DEGENERATION.

While the New Testament has a social ideal, it recognizes that the ideal is not the real. It contemplates society as degenerate. It recognizes the causes and the fruits of degeneracy, and reveals the means and the way of Redemption. Its message is "Salvation." And that salvation is a social salvation, as well as an individual salvation. Society cannot be bright while man is wrong. Sinful man implies a degenerate society.

The New Testament surpasses all sociological literature in its insight into the cause of social corruption. It deals, not with secondary causes, but with the fountains of social life. It begins at the beginning. In the light of its teaching social evils are laid bare at the root. This is an inestimable service, absolutely indispensable to any true social salvation, and for which the world must ever be dependent on this old, but ever new, book.

Sin is here. The whole compass of social degeneration is tersely indicated in Paul's statement, "Sin entered into the world, and death through sin."

Sin is a social disturber. We might say also that it is a social disturbance. Sin perverts the individual. It works thus on the very factors out of which society is to be constructed, and it works to destroy their social fitness. The moral integrity of the individual is a necessity to a true social structure. Sin upsets the moral balance in life. It institutes a moral schism. The moral nature becomes a battlefield where antagonistic forces contend for the mastery, and where the better impulses are often overcome by the baser. "Not what I would, that do I practice; but what I hate, that I do. * * * To will is present with me, but to do that which is good is not. For the good which I would I do not; but the evil which I would not, that I practice. * * * For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

Beginning a Social Rain.

Here is social ruin in embryo. The social factor is here being rendered unfit. How can the structure remain secure when its timbers are worm-eaten?

Out of this moral schism in the individual proceed all moral wreck and ruin, all social disturbance and destruction. The works of the flesh, "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings and such like," all of them anti-social, spring rankly from this seed-bed. Men become "lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholly, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." They are "filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, malignity, whisperers, backbiters, haters of God, inso-

lent, inventors of evil things, without understanding, covenant-breakers, unmerciful."

Disintegration of Society.

Here is not alone the ruin of the individual. Here is also the disintegration of society. This is social anarchy that we see here. And all possibilities of social evil are in it. In the sweep of this dread circle of iniquities, there is room for all social baseness, all civil misrule, all political perfidy, all commercial dishonesty, all economic heartlessness and cruelty, all military aggression and oppression, that have ever blighted this fair earth. Out of this Pandora's Box spring all social evils, in whatever guise the passing ages may bring them to us.

Social degeneration is due to a loss of the truth. This, in the individual, means a divided life, with the evil in the ascendancy. In the social structure it means disintegration of its elements, the reign of selfishness, strife, ruin. With reference to God, it means that society has lost its center, and is the sport of malignant influences, being plunged evermore into deeper helplessness.

Erie, Pa.

THE RELIGIOUS OUTLOOK.

Carey E. Morgan.

This department has had something to say concerning the reported shocking condition of immorality into which the Americans have suffered Manila to lapse. It is only fair to give currency to the testimony of the general in command as to the facts as he observes them. In reply to a remonstrance from the W. C. T. U., forwarded through Secretary Root, General MacArthur writes: "I am convinced that the city of Manila may

to-day challenge comparison as to its moral and orderly condition with any city in the United States. This condition is the more remarkable in view of the general lack of moral tone pervading the seaports of the east; the fact that the government of the Philippines since American occupation has been necessarily one of emergency; that Manila is the headquarters of an army of sixty-five thousand men, the city through which this army must come and go; and that these many thousands of men are in the prime of life and are remotely removed from the restraining influences that might be exercised over them by their home surroundings." He calls attention to the fact that the care of the soldiers' health is almost the first duty of the officers, denies specific charges of having licensed or encouraged vice, and suggests that a committee should be sent at the government's expense to examine the conditions, stipulating only that for purposes of comparison they should also examine into the moral conditions of other oriental seaports. The issue between General MacArthur and his critics becomes one of fact. For my part, for the sake of decency and the reputation of everybody concerned, I hope that the general is right and his critics wrong.

The recent Missionary Conference of the Methodist Episcopal Church South, held in New Orleans, was a notable gathering.

Booker Washington made an eloquent appeal for his race, and is said to have won assent to its main contentions to a degree that a few years ago would have been impossible.



After a searching address on "Lessons from the Lives of Master Missionaries," by Bishop Galloway, the delegates made personal pledges to the amount of \$51,000 for the endowment of a college at Soo Chow, China.

Mr. John R. Mott made an appeal which led thirty-three young people to offer themselves for mission service.

The Conference decided to send out twenty new missionaries a year for five years, and to raise \$500,000 in addition to the regular annual offerings. In order to carry out this resolution and to prevent the dissipation of the Conference's influence, arrangements were made by which a corps of one hundred writers from among the delegates were appointed to write articles about the Conference for the denominational and secular press, during five weeks subsequent to the adjournment. Also a force of three hundred speakers, including thirty missionaries, were selected to go out among the churches to follow up the impressions made at the Conference and to make the "forward movement" a reality.

This looks like business, and will furnish inspiration and some hints on methods to other churches that are trying to raise a special twentieth century fund.

The tragic death in Italy of Rev. Maltbie Davenport Babcock, pastor of the Brick Presbyterian Church of New York city, last week, was universally regretted by American Christians of every communion. He had done a great work in Baltimore, from which city he went about two years ago to become the successor of that princely preacher, teacher and author, Dr. Henry Van Dyke. One of his members told me of the profound impression he was already making upon this historic church. He delivered a notable address at the Ecumenical Conference in New York city last spring. He was young and had a sunny disposition, and gave promise of long years of splendid usefulness.

A German paper, as quoted in the Interior, says that during the three years around 1895, three hundred and twenty Armenian churches have been converted into Mohammedan mosques. Five hundred and sixty-eight churches and seventy-seven Greek monasteries have been destroyed, and the priests and monks either forced to accept Islam or put to the sword. Fully one hundred thousand Christian Armenians, men, women and children, have been murdered, ten thousand more perished from hunger, cold and typhus fever, and five hundred thousand were driven from their homes and their property was seized by the Mohammedans. As many as two thousand four hundred and ninety-four Armenian villages were destroyed by the murderous fury of the Kurds and Turks.

Richmond, Va.

CONSCIENCE AND REMORSE.

"Good-bye," I said to my conscience—
"Good-bye for aye and aye."
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace;
And I cried: "Come back, my conscience,
For I long to see thy face!"
But conscience cried: "I cannot;
Remorse sits in my place!"

—Paul Laurence Dunbar.

At the**CHURCH****FIVE MINUTES' SERMON.**

By Peter Ainslie.

*Jesus Christ the same yesterday and today and forever.—Heb. 13: 8.

This is one of the greatest passages of Scripture. The sentence that stands before this doubtless refers to those two early martyrs, James, the brother of our Lord, and James, the brother of the apostle John. These two men were the teachers and leaders in the church at Jerusalem. For their belief that Jesus was the Christ, they had paid the penalty of death. The writer of my text simply calls to remembrance their service and fidelity, and then reminds his readers that, to these two men, Jesus was all and in all—he was the soul of their existance. As he had helped those two martyrs, he would help all who trusted him, for he is the same yesterday, today and forever. He stopped to hear the prayer of a blind beggar. He did this once, and he has done it ten thousand times since. However humble we may be, Jesus hears us. It is not our poverty nor our ignorance that interfere with God hearing us or his fellowship with us, but seven hundred years before the birth of Christ Isaiah said, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." God hears the cry of his people. There is not a sigh that escapes your lips, not a weight that bears down your heart, not a tear that falls upon your cheek, but that God knows it all and that same Jesus that heard the blind beggar stands before you as a common and personal benefactor. When the woman was brought in the very act of sin before him, Jesus forgave her and rebuked her accusers. He forgives all sin now and he rebukes those who are continually talking about the sins and faults of others. The scene in the temple in Jerusalem is not alone, but the same Jesus still lives, with forgiveness for the penitent and scorn for the self-righteous. It is difficult to understand that he was the friend of sinners and every one who loves him proves their love by their likeness.

The very model that the apostles and early disciples had we have. The last painter before whom Louis XIV. sat has a much more difficult subject to paint than when, in his twenty-third year, on the death of Cardinal Mazarin, he assumed the prime ministry of his own administration, but it is not so with us. The same Jesus that Paul modeled his life after, the same Jesus that Stephen so willingly died for, is the same Jesus before us today—as merciful, as gracious, as lovable and as powerful as in the days when he was the Son of Mary. Not only now, but he will forever be the same. God has shown us what eternity is and what heaven will be. That Jesus of the cross will be the same Jesus of the throne.

Our Father, we have seen more than we can understand. Draw thou closer to us and teach us that we may know thee better and love thee more. Amen.

*This is the golden text for the Sunday school lesson for June 16, 1901.

Let us be like a bird, one instant lighted
Upon a twig that swings;
He feels it yield, but sings on, unaffrighted,
Knowing he hath wings.

**BIBLE SCHOOL.
JESUS APPEARS TO JOHN.**

Lesson, June 16, 1901, Rev. 1: 9-20.

9. I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

11. Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, the voice that spake with

12. And I turned to see me. And being turned, I saw seven golden candlesticks.

13. And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot and girt about the waist with a golden girdle.

14. His head and his hairs were white like wool, as white as snow;

and his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.

17. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last;

18. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death,

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

In the last lesson we saw our ascended Lord appearing unto a persecutor of Christians; in this his appearance is to, and in behalf of, persecuted ones.

The Book, Its Purpose.

The Revelation was written by John to brethren and companions in tribulation (Chapter 1: 9). Tribulation means hard blows, as upon wheat in threshing. The book applies, among other things, to a period of distress

"such as was not from the beginning of the world to this time, no, nor never shall be", language used by Jesus as he foretold evils to come. Matt. 24: 16, 19. Whether this terrible ordeal occurred in the Neronian and Jewish persecutions and in the destruction of Jerusalem (A. D. 64-70), or during the second general persecution of Christians under Domitian, about A. D. 96, is not certainly known. The preponderance of opinion now is for the earlier date. In any event, that dark hour found Rome and Jerusalem deluged with massacre. Chaps. 11: 8; 6: 9; see also 17: 6; 18: 24. Christians were flung to wild beasts or suffered martyrdom in pitchy torches that lighted the emperor's gardens. The apostle Peter was among those crucified; Paul had been beheaded; and agent John alone of the twelve was suffered to remain, and he is in exile. In such a time as this the present Revelation or Unveiling seems graciously to have appeared. Its purpose was to inspire hope by showing that Christ the Mighty One still lived to succor his children and to turn the tremendous conflict, between the powers of good and evil, into glorious victory. Chapt. 11: 15-17. In one place we hear the Master's "Fear not," and again and again "Behold, I come quickly," ending all in a magnificent assertion of hope, indicating the complete fulfillment of Old Testament prophecy,



regarding the glorious Messianic reign on earth, and which no temporary darkness could extinguish. See Chapt. 2: 7, 11, 17, 26, etc.; 18: 1; 19: 6, 16; 20: 9, 10; Chaps. 21; 22.

The Symbolism.

But writings designed for comfort to Christians, while the same writings predicted the downfall of enemies, could never be spread under the reign of fierce rulers like Nero or Domitian, unless the language was effectually veiled. As Christ had taught by the use of veiled language in parables (Luke 8: 9, 10), so here the use of symbols, seemingly for a like purpose, was adopted. A kind of imagery is employed, which, while it must have appeared grotesque and obscure to heathen informers, would, it is assumed, not be without plain meaning to those addressed. The style of the symbols used is for the most part colossal. See Psalm 36: 6; Chapt. 21: 16, etc. It is well to note that the writings were designed for Christians in places such as Ephesus (2: 1), where the cry "Great is Diana of the Ephesians" (Acts 19: 35) was on the lips of overpowering heathen, hence the need of showing that the living Christ and the things of Christ were supremely great. See Luke 1: 46; Psalm 34: 3. In the interpretation of the symbols it is necessary to observe that the oriental mind required that separate details should have separate symbols, without regard to anything like a harmonious picture of a combination of symbols. The figures do not so much stand for forms and substances as for ideas, a point which must be recognized in interpreting every part of this rich and helpful book. Numbers in the Apocalypse also are invariably symbolical.

Verse 9. Tribulation in Exile. "I. John." The last of the apostles. To him alone could Christ's suffering followers turn in these days of persecution for counsel and comfort. Under such circumstances he plainly asserts his own name in a way that was uncalled for in his calmer writings—the fourth gospel and the epistles. . . . "Your brother." Not now apostle, but brother and companion, member of God's family. Mutual tribulations draw us closer one to another. . . . "In tribulation—kingdom—patience." The persecution under the Roman Emperors were unspeakably awful. There are indications all through the gospels and epistles of the increasing current of tribulation which found its climax in those days. See Matt. 24:15-22; John 16:2, 33; Acts 9:16; Eph. 6:11, 12; 2 Tim. 2:3; 4:10-18; 2 Peter, 2; John's Epistles, Jude. It is indeed a "kingdom"—the reign of Christ in the heart—in the midst of terrible "tribulation" and of "patience." The kingdom is raised by patience in tribulation. See Chaps. 2:2; 19; 3:10; 13:10; 14:12. "In island called Patmos." This island, about 70 miles southwest of Ephesus, was used by the Romans as a place of banishment for criminals. It was a mass of barren, bleak rocks, some rising nearly a thousand feet, and with a surrounding coast line of about 20 miles. . . . "For word—for testimony of Jesus Christ." Fidelity to God brought on bitter persecution under the reigns both of Nero and Domitian. Scholars who fix the date of this book in the days of the former compare this statement with Chapt. 6:9, "Slain for the word of God", etc.; also Chapt. 12:17, as indicating that John's life was spared from slaughter through exile. He may voluntarily have fled to this island for safety. Matt. 24:16.

Verse 10. The Comforter Present. "In the Spirit." In the midst of tribulation John was not alone. He was filled and quickened by the Comforter. John 14:16-18. "In the Spirit" may also refer to a special spiritual experience, such as Paul speaks of in 2 Cor. 12:2, 3. He elsewhere in this book uses the expression repeatedly. . . . "On the Lord's day." Seemingly the first day of the week, and which meant so much to followers of the risen and ascended Lord then even as it now does. If we are not full of the Spirit on the Lord's day we never can be. Had the Hebrew Sabbath been meant it would have been so designated. . . . "Great voice as of a trumpet." See "The Symbolism" in introduction. Here we come to the great vision of our lesson. The trumpet was a token of the majestic voice of Him now

glorified who when in the flesh spake as never man spake. It is not now "the still small voice" of God.

Verse 11. Mighty Trumpet Voice. "Saying." Now the great voice speaks with loud and far-reaching trumpet sound, filling John with awe. . . . "Alpha and Omega." Omitted in the R. V., where it appears in Verse 8 and Chapt. 21:6. These are the first and last letters of the Greek alphabet, meaning that he is the beginning and the end, or as we would say, from "a to z". . . . "What thou seest write." As Paul and Silas testified through songs of praise to their companions in prison, so John in his island prison is to testify to all the world through the instrumentality of visions. This command to write appears twelve times in the book. We are to proclaim such truths as we learn. . . . "Send unto seven churches." These churches actually existed. There were many other churches in Asia Minor at the time, but these seemingly were taken, as representative of the church of Christ in that and every age; and not of church alone, but of Christians who compose churches. Two groups of churches are named. The first three were those whose faith had remained pure through temptation and persecution. The remaining group of four comprised those whose spiritual life had been invaded by the worldly influences of the times unto weakness and corruption, sunken to the line of compromise with the world. Matt. 24:12.

Verse 12. Precious Light Bearers "Being turned I saw." For the first time now his eyes beheld the marvelous picture which, part by part, portrayed the characteristics of the glorified Christ and his church. In the seven messages to the churches used in this book a different portion of the picture of Verses 12-16 appears in each address. This might indicate the separate impression which the different features of the divine majesty as here set forth made upon John's mind. . . . "Seven golden candlesticks." The candlesticks "are the seven churches," as shown by verse 20. The most beautiful and costliest metal is used as a symbol of the church, and this is deeply significant of the church's preciousness in the sight of God. Rom. 10:15; Isa. 52:7.

Verse 13. The Glorified One. "In the midst of the candlesticks." Walking in and out among them (2:1). Compare Matt. 28:20; 18:20. . . . "Like unto Son of man." Christ's human kinship is emphasized to show that he is the same sympathizing, helpful, suffering Jesus who had lived and died on earth. It may have been necessary to state this, otherwise his glory as revealed to John might obscure his humanity and his sympathy for earthly brethren. . . . "Clothed to the feet." Not now stripped and naked bearing the world's sin (Matt. 27:28; John 19:23), but clothed with a high priest's robe. See Exod. 28:6-8, 31, etc. "Girt with golden girdle" "around the breast" R. V., the girdle of royal righteousness and faithfulness, Isa. 11:5. John the Baptist wore a leathern girdle, Matt. 3:4.

Verse 14. Magnify the Lord. "His head and hair white." See "The Symbolism" at head. Indicating celestial purity and glory. The transfiguration robes were "white as the light." Matt. 17:2. White hair was not a sign of age, for, as our Golden Text shows, he is the same yesterday, today, forever. . . . "Eyes as flame of fire." All penetrating as fire or light is penetrating. He is the light of the world, the revealer of all things. To every one of the seven churches he said, "I know thy works." And so he says of all churches; so of all individuals. Acts 9:6.

Verse 15. Hear All People. "Feet like fine brass." Brass denotes stability and strength; it was one of the most useful and valuable metals of that day. . . . "His voice." In verse 10 it was spoken of as a trumpet, here as the sound of many waters. Symbolic of the idea that he will make himself heard even to the ends of the earth. . . . "Sound of many waters." One of the local colorings of the Apocalypse, perhaps incidental to John's being within hearing of the wild billows and tides of Patmos. Local coloring peculiar to the island, such as "mountains," "rocks," "sea" are frequent throughout the book. In Chapt. 14:2 the voice of many waters is spoken of as great thunder.

Verse 16. Sublime Signs. "In right hand seven stars." The right hand is an emblem of power. Stars are angels—that is, ministers or any sent ones. See verse 20. This with other passages like John 18:8 show how dear to Christ are those who labor in his cause. Deut. 33:3; John 10:28. . . . "A sharp two-edged sword." The word of God, especially as pronouncing blessing and executing judgment, is here meant. Chapt. 2:12, 16. This symbol elsewhere is used to indicate the searching power of the word, even "dividing asunder of soul and spirit." Heb. 4:12. . . . "As the sun shineth in strength." He is the Sun of righteousness.

The churches are but lampstands shedding forth the reflection of his light. Our own faces glow with the light of love when Christ's spirit dwells within us. He is the true light. John 1:9. He is the all-sufficient light. Rev. 21:23. He is the Light of the world. John 8:12; 9:5.

Verse 17. Reassuring One. "I fell at his feet." It was not the first time that mortal man was overpowered by the supernatural glory of the heavenly. Ezek. 1:28; Dan. 8:17; Acts 9:4. . . . "Laid his right hand upon me." The same sympathetic, helpful right hand which touched the leper and gave sinking Peter support. . . . "Fear not." On an occasion years before when John was present, the sound of many waters brought forth alarm that called out the same words of comfort (John 6:16, 21). It is an expression that often fell from the Master's lips. He still utters the same "Fear not." Do you in tribulation hear this sweet voice?

Verse 18. Resurrection Hope. "I am he that liveth and was dead." It was the same Jesus you saw die on the cross, thus again setting forth his humanity. . . . "Alive for evermore." As a King he had conquered Death. One way in which Jesus now is occupied is shown by Chapt. 2:1; he walks in the midst of his people. . . . "Keys of hell," not Gehenna, but Hades (R. V.), the unseen world place of the departed.

Verse 19. The Commission Given. "Write the things." As usual a human helper is called to proclaim the comforting, heavenly message. He was both to write and send. Chapt. 2:1. The things are the vision, already seen, the letters to the churches, the later visions that John beheld. "Which are" actually present conditions. . . . "Which shall be" in the future of the church and in the glorious hereafter.

Verse 20. Mysteries Cleared. "Stars in right hand." Referred to in verse 16; the explanation here is that they are the "angels of seven churches." The number seven represents the whole number of ministers, that is, sent ones, for that is what "angels" mean. As the stars were in the right hand, so the idea is that all who minister in the church, all instrumentalities that are a help to the church, are in the sustaining hand of Christ, in his hand of power. . . . "Seven candlesticks are the seven churches." Referred to in verses 12 and 13. Seven in scripture is the complete number. It here means Christ's churches in their completeness; his precious light bearers (Phil. 2:16), to whom is entrusted the great commission; the success of which is Christ's greatest concern. The church's success likewise should be our greatest concern. He promises that the gates of hades shall not prevail against it. Christ is always in the midst of the churches. Verse 13; Chapt. 2:1; Matt. 28:20; 18:20. Each individual Christian is a part of that church and as such is an angel, a sent one. (Chapt. 22:17.) As stars were the symbols of living, working forces that comprise true churches, so faithful individuals who turn many to righteousness shall shine as the stars forever and ever. Dan. 12:3. Shall we be of that blessed number?

PRAYER MEETING.

Fred'k F. Grim.

LIGHTS IN THE WORLD.

Matt. 5: 14-16. References, John 5: 32-35; Phil. 2: 14-16.

As in nature, so in the realm of the spirit there are lights of different order. All have an important function to perform. But without the light of the sun—the center of our solar system—this would be a dark and cheerless world; but not more so than if the name and memory of Christ could be forgotten, and the light of his presence was extinguished. What would the Bible be if Christ were removed? He it is that illuminates the whole world, and if we but follow him we shall have the light of life. He speaks of John as a light in whose presence they were willing to rejoice for a season. But how deeply his first disciples must have been stirred when he said to them, "Ye are the light of the world. . . . Let your light shine before men." They are not words to be wrangled over or conjured with; they are of universal application. We shall not forget to pause in the midst of the hurry and bustle of this work-a-day life, and in medi-

tation ask ourselves: Am I a light in the midst of darkness, gloom and despair? Is the world brighter, happier, and has it more of the heavenly joy because I am living?

Avoid Extremes.

Great temptation besets us to put our light under a bushel if it is going to involve us in difficulty. How many people reason in this fashion: "It is going to cost me something. I can't conduct my business just as I want to. It's a great annoyance, so I will just turn my light low for a few years or keep it hid, and then I can go along about as I please. If I am not too busy or too tired I will go to church when some 'big preacher' comes along." Sometimes you will find these people at the conventions. They don't know much about what is going on, but then they join the procession and are found on dress parade. You may deceive yourself, and possibly you may deceive the world for a brief time, but be assured you cannot deceive your Lord and Master.

Just let your light shine constantly and steadily. Don't wave it about and cry out: "Look here and see me." Light does not make any noise. It just shines. If a light burns low and gets to "sputtering," we get just a little concerned, and well we may, for there is something wrong. Your light will be turned into darkness and many will stumble and fall.

Nature and Purpose.

It is giving forth of itself. It is sacrificial; and only in this way can its purpose be accomplished. If the sun would refuse to shine it would be turned into darkness. We must keep in close touch with the source of divine power. We must "practice the thought" of the divine presence, and constantly hold communion with him who can supply our every want. The reason why so many are giving such poor lights is that the connection is not good, or it has been broken somewhere. Let us be careful not to find ourselves in the situation of the foolish virgins. They had their lamps, and alas! that is all some people have today. Their religion is in a book, or at best it is something to be apprehended intellectually, to be argued about and disputed over. Truth must be vitalized. "It must glow in human hearts, born on human tongues and shine in human lives."

Let us remember that the purpose is not self-glory, but to give light to dispell the darkness, to glorify God. What the world knows of the Bible and of Jesus is not what they have read, but what they have seen in our lives. Their eyes are blinded, so that they cannot see Jesus only as they see him through us. With a determined purpose let us hold forth the word of life, that our labor may not have been in vain, and that we may have whereof to glory with the apostle Paul, in the day of Christ.

CHRISTIAN ENDEAVOR.

Charles Blanchard.

REVERENCE FOR SACRED THINGS.

(Topic for June 16. Ref. Ex. 3: 1-6.)

This story of the manifestation of the Divine Presence to Moses, while he kept the flock of Jethro, is suggestive of several things, from which we may get a needed lesson.

"The Backside of the Desert."

"And he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." Finding God at the backside of the desert is one of the things that we may learn from this. Thus Moses

found God. Perhaps he never would have realized the Divine Presence had he continued to live in the palace of Pharaoh, as the son of the princess. "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward." By faith Moses made his choice—and it was a heroic thing to do. But it required yet greater faith, and the sternest stuff of genuine spiritual heroism, to continue forty years in the mountains of Midia, there to find God at last!

What we need is more of the backside of the desert sort of faith, that we may realize, as we do not, the Divine Presence, and be made strong, as Moses, the servant of God, to endure as seeing him who is invisible; and as Paul, who was three years in the desert of Arabia, that he might come to know the deep things of God and the mystery of grace.

God in Common Things.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." Finding God in common things, in out-of-the-way places, is another thing we may gather from this simple narrative. It is a beautiful symbol, this burning bush, of the Divine Presence. It tells us we may find God anywhere! O, how slow of heart we are to learn, as Moses was, as the disciples were, from the parables of the Lord. I'm glad God appeared to Moses in a bush—the very commonest of objects—and not in the palace of Pharaoh. Will we ever learn that God is not worshiped nor reverenced alone in temples made with the hands; neither in this mountain nor in yonder; but they that worship the Father must worship him in spirit and in truth! It is the question that perplexed the Master's life. It is the old problem that Paul met on Mars' Hill. We are terribly in the toils of tradition and temple service still.

Curiosity Not Reverence.

Another thing we have to learn is that curiosity is not reverence. "And Moses said, I will now turn aside and see this great sight, why the bush is not burned." It was necessary for Moses, the man of God, to be stopped and reproved. "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." O, that we had eyes to see the glory of God in the burning bush, and ears to hear the solemn word of warning against our almost universal lack of reverence! In reverence is one of the awful sins of the age.

HOW TO STUDY THE EPIS- TLES OF JAMES, JUDE AND PETER.

[Supplementary to the C. E. reading courses.]

Marion Stevenson.

The Epistles of James and Jude are unique treasures. They were written by two sons of Mary, the mother of Jesus, therefore by the brothers of our Lord. This fact invests them with a fine sentiment.

Before you study the writings, study the men. The home training of Jesus was the home training of James and Jude. These three boys had the same parents, just, devout, pious and pure. They shared the same privations, helped one another in the same tasks, climbed the same hills, loved the same valleys, learned the same lessons, studied the same Scriptures, heard

the same traditions, went to the same synagogue on the Sabbath, traveled in the same companies to the great feasts.

When Jesus began his public ministry they did not believe on him. They did not understand him. They joined in the attempt of the family to put their insane relative under restraint. From his trial and death they stood aloof and hid themselves from his shame. They were not present at his cross, they left his burial to strange hands. We can understand how his baptism in shame overwhelmed their grief.

James a Slave to His Lord.

After his resurrection he appeared unto James. From that moment James became "the slave of the Lord Jesus" and rose to apostolic dignity in the church in Jerusalem. We may also believe that he spent some time in traveling and preaching the good news of the risen Lord.

He writes to the Jewish Christians scattered abroad. He is a Christian, but ever a Jew. His epistle is the word of the most primitive stage of the development of Christianity. Its sympathies are scarcely less narrow than the spirit of the old religion. It is concerned about proper outward conduct. Newer and more spiritual ideas of relation to God are scarcely hinted. It reads like the wisdom literature of the Old Testament. It is the literature of the first stage. Peter is the prophet of a wider view and a better purpose of Christ. Paul proclaims a still wider conception, John is the seer with clear vision of the perfect spiritual purpose and power of the only Begotten of the Father. Read the Epistle of John when you have finished the Epistle of James. We rise to the plane of John, however, only from the plane of James. No better guide to Christian conduct has ever been written for the beginner than the Epistle of James. It should be hid in the heart.

Study the epistle with the help of the Revised Version with marginal references. As you read make a note of the references to the books of Job, Proverbs, Psalms, the Pentateuch, Isaiah, Amos, and to various Old Testament persons and events. The Old Testament was the text book in the Nazareth home. James was acquainted also with the Wisdom Literature of the Apocrypha, Ecclesiasticus and the Wisdom of Solomon.

The marginal references reveal numerous allusions to the Sermon on the Mount. Doubtless James was in the audience when it was delivered. He makes more frequent reference to its teaching than to any other part of the Scripture. James has the same love of nature and the same fondness for the parable that characterized the teaching of his brother Jesus.

Complete the study of the epistle by making a table of contents of its teachings. Note what he has to say about conduct in trial, the relation of the word to conduct, respect of persons, the use of the tongue, true and false wisdom, strife and worldliness, oppression of the poor, encouragement for the oppressed, miscellaneous precepts, instruction to the sick. The every-dayness of the epistle impresses us. It is indispensable to us.

(To be Continued.)

As I walked by myself, I said to myself,
And myself said again to me,
Look to thyself, take care of thyself,
For nobody cares for thee.
Then I said to myself, and thus answered myself,
With the self-same repartee,
Look to thyself, or look not to thyself
'Tis the self-same thing to me.

THE QUIET HOUR.

(The International Bible Reading Association Daily Readings.)

By the Rev. Alexander Smellie, M. A.

The Holy Spirit Given.

"When He, the Spirit of Truth, is come, He will guide you into all truth."—John 16, 13.

Monday. Acts 2, 1-11.

Very wonderful and very blessed were the effects of Pentecost. The recital of these mysteries and portents—is it nothing but a history? Is it the reminiscence of a vanished age of gold? Did Christianity set out on its course attended by miracles of uplifting and salvation which were never meant to be permanent? Must we look for "shades of the prison-house" closing about the church of God, which was born among those splendors and triumphs?

To ask these questions is to answer them. If my life is nerveless and ineffective, if the army of the living God is working a mournfully small deliverance on the earth, if there are few conversions of sinners into saints and of enemies into friends; it is not because the fire is quenched or the power withdrawn. It is because I and others are not receiving and employing the immeasurable resources of heaven which are freely placed at our disposal. God has not revoked the baptism of Pentecost. The endowment of the first century remains the endowment of the twentieth.

To-day I may enjoy the overflowing benediction of the Upper Room. To-day I may go forth to the battles of my Lord, strengthened with that unearthly might which dwelt in the Apostles.

Tuesday. Acts 2, 12-21.

The Holy Spirit can quicken me into a witness for Christ, as he quickened Peter. Yesterday you might have named Peter Mr. Ready-to-Halt. To-day, possessed by the truth and valiant for it, he has become Mr. Standfast.

I can guess with what sort of message the Spirit of Jesus will send me forth.

It will be one in which there is a grave and thorough-going doctrine of sin—sin which, in its guilt and blackness, deserves the wrath of God. There is need for the doctrine when a too-sanguine optimism is as popular as a too-despairing pessimism.

It will be one which holds Christ up for the acceptance of men, and, most especially, Christ crucified, the Substitute, the Sin-bearer, the Lamb of sacrifice and propitiation.

It will be one through which there quivers the passion to redeem. And it will be one in which the speaker forgets himself altogether, and is conscious merely of the Redeemer he seeks to command, and the lost he seeks to gain.

Would that I were a prophet after this fashion!

Wednesday. Acts 2, 37-47.

People tell me that the era of miracles is gone. No more melancholy word could be spoken, if it were a true word. But it is false. Conversion is the standing and perpetual miracle of all the Christian generations.

The era of miracles ended! But when was its latest hour? When did the wonder-working God take his departure from the world? In the sixteenth century, in the time of the Reformation, I see multitudes pressing near to his throne and his gracious Face. In John Wesley's day, and George Whitefield's, I discover that sleeping souls are being roused and regenerated from Cornwall to Cumberland, and from the lifework of Charles Spurgeon and Mr. Moody; and

from many a mission field in Africa and India and China and the islands of the Pacific.

"There were added unto them in that day about three thousand souls"; not of the Pentecost in Jerusalem only is the record true.

Thursday. Acts 4, 23-31.

Give me this boldness, my Lord, to speak for Jesus.

Never was Biblical scholarship more exact than in my time, more anxious to arrive at the truth regarding the sacred books, more abundantly justified by the striking discoveries which it has made. Never was there a more painstaking endeavor to communicate to all who will listen the real meaning of Scripture. Never was work in Christ's harvest field more carefully and more systematically organized. Never in the history of Christianity were philanthropy and self-sacrifice more zealous in seeking to win the sceptical and the outcast both at home and far away.

But I crave something more. I would fain speak the word with a boldness born from above.

Ah, well, the Divine Power, which made the Apostles ambassadors in deed and in truth, is waiting to equip me, so that my words, like Luther's, will be half-battles—no, not half-battles but complete and absolute triumphs. Let me receive the Holy Spirit in the quiet of the Upper Room, and in public my Master will win his captives and his citizens through me.

Friday. Joel 2, 28-32.

The Mystics said that there were three stages on the road to sainthood—Purification, Illumination, Union. Up to each of these stages it is the task and the joy of the Holy Spirit to conduct me.

He purifies. He disciplines me, he ennobles me, until I am changed into the image and the stainlessness of my Lord.

And he illuminates. He makes the Bible shine as with the light of a transfiguration.

And he unites. It is the crowning mystery and the consummate gladness. He infuses into me a life which is nothing lower and nothing less than the life of Jesus Christ. I think my Master's thoughts. I throb with my Master's purposes. I bring my Master back in miniature to the world.

Saturday. John 14, 15-26.

Once, in a time of sickness, sickness that led him to the gates of death, John Woolman, that sweet and sublime soul over whom "the Dove seemed visibly brooding," had a vision. He forgot his own name; his separate identity was lost. Then he heard the angels sing, "John Woolman is dead," and he wondered greatly what these celestial voices might mean. But at last he felt a divine strength prepare his mouth, so that he said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." And then the vision was opened to him. He perceived that there was joy in heaven over a sinner who had repented, and that the language, "John Woolman is dead," signified the death of his own will.

May God the Spirit unite me thus with Christ my Lord! May I know that I am in Christ, and that Christ is in me, manifesting himself to me in another way than he does to the world. Till I am a new man, a new creation, a child in the blameless family of God.

Sunday. John 16, 1-14.

It is not easy to describe that Power from on high which is within my reach. Power, even on its lower levels, eludes and escapes exact definition. Light and heat, the storm and the sea, the living seed and the permeating leaven, the wind rooting up the forest trees

and the dew refreshing the face of nature and the little child in the home—every one of them is invested with the mysterious quality of power; and yet who shall explain in what the quality consists? But, if its secret baffles my discovery, I am a witness of its effects; I can study it in the results which it brings about; I know it by its fruits.

I crave the witness of these things, the presence of the Paraclete, in myself. Through me may he convict the world of sin and righteousness and judgment. May he guide me into all the truth.

OUR PULPIT.

A NOTABLE SERMON.

Synopsis of a sermon preached at the Diamond Jubilee of the Congregational Home Missionary Society, by Dr. Lyman Abbott.

Text—"After this manner therefore pray ye, Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done in earth as it is in heaven."—Matt. vi., 9-10.

OR something like nine centuries the church of Christ has been praying this prayer, and yet I wonder how much the church of Christ has really believed in the prayer—how much it has really believed that the kingdom of God was to come in the earth, and the will of God to be done in the earth, as it is in heaven. Take your concordance and examine the phrase "Kingdom of God" and set down in array the scripture texts, especially those uttered by Jesus Christ concerning the kingdom of God. This kingdom of God is at hand. It is one which the poor in spirit, the humble, the children easily enter. It is one which is open to the pagan nations. They will come from afar to enter it, while some of the children of Abraham will be shut out. It is a kingdom which it is difficult for the rich to enter and impossible for the self-satisfied and the self-righteous to enter. It is growing up on the earth; it is like a seed planted and growing secretly, men know not how. It grows from little beginnings to a great consummation. It grows under difficulty, and its growth depends upon circumstances. Sometimes it grows rapidly, sometimes slowly, sometimes it grows a little while and then fails and falls back again. Other things grow as well as the kingdom of God, evil as well as good, tares as well as wheat; and yet it is here. It is like a feast; the rich, the noble, the aristocratic, the educated, the cultivated are invited and they make excuses; one is too much occupied with his business; another is too much occupied with his property, another is too much concerned with domestic affairs; then the highways and hedges are sought for the poor, the lame, the halt, to come in. But to all the message is the same. The table is ready; all things are ready. Come! It is here; you have not to wait.

Invisible Kingdom.

And still, though it grows up here, and is here, and the message given to the disciples is to tell men that it is here, they cannot see it; they cannot say, "Lo here, lo there, look at it!" It is invisible; men cannot see it unless a new power of vision is given to them. It is not ostensible; it is not palpable. It is earthly, because it is on the earth, and yet it is celestial, because it is spiritual. It is human, because it is made up of men; it is divine, because it is the kingdom of God.

And when the consummation of human history is accomplished, the consummation will be written in this

sentence: "The kingdoms of this world have become the kingdoms of Our Lord and of his Christ." The kingdoms of this world—still world kingdoms, the politics still human politics, the rule still human rule, and yet transformed so that the kingdoms of this world themselves are the kingdoms of our Lord and of his Christ. We are not to wait until the drama is over; we are not to wait until some great surprises are made in some future state; we are not to wait for the kingdom of God to be seen in the celestial city. The new Jerusalem is coming down out of heaven among men.

"Thy kingdom come, Thy will be done, in earth as it is in heaven." The ideal celestial, the realization earthly. The subject, men; the center and source and power divine.

I must assume what I should like to attempt to demonstrate, that the kingdom of God is to be on the earth, that Jesus Christ came to establish that kingdom of God on the earth, to found here upon this globe, out of living men, a new social order, and that he has appointed his church to take this work up and carry it on. We, his followers, are to herald this kingdom on the earth, organize this kingdom on the earth, suffer for this kingdom on the earth, and by our teaching, our organization and our suffering, build up this kingdom of God on the earth.

Essential Elements of Faith.

There are five points of Calvinism and there are five points of Christianity. Perhaps the five points of Christianity which I shall specify are not the five points some of you would specify, nor will I pretend to say that the five points of which I shall speak are sufficiently adequate and comprehensive to include Christianity. But I think you will all agree with me that they are at least essential elements in the Christian faith, and they are expressed by these five words: Revelation, redemption, regeneration, atonement and sacrifice. These five words have their individual and personal meaning, and on that great stress has been laid in the past, and not too much stress; but they also have a corporate or social meaning, and it is to these five words that I want to direct your thoughts.

1. In the first place, revelation is a personal word—the unveiling of God through Moses and David and Isaiah and Paul to you and to me, one by one. But this is not all that revelation means, and this is not even chiefly what revelation means. Says Dr. Samuel Harris of Yale Theological Seminary: "The Bible is not a collection of truths which God from time to time whispered in the ear to be communicated to the world as the uncharming formulas of thought and life for all. Revelation is God's majestic march through history, redeeming men from sin." The revelation of God is the revelation of a God in history as much now as at any former time.

2. Redemption has a personal meaning. It is the saving of the individual soul, and souls must be saved, one by one. But redemption is more than personal; it is organic, it is corporate. Christ is the Lamb of God that taketh away the sin of the world, not some sins from some men in the world. He is the God who is majestically marching through history, redeeming not individuals merely, picked here and there, but redeeming the world.

3. Regeneration is an individual matter. Each individual soul must be born into the spiritual life as each individual soul must be born into the earthly life. But regeneration is more than an individual matter; it is a corporate matter, it is social. The nation is to be born anew; the community in its industry, its gov-



ernment, its social order, is to be born from above. Socialism and Christianity are alike in that both of them seek a new social order. They are unlike in the method by which they propose to secure the new social order.

The method of Christianity is that of regeneration. Christ was not a reformer; he was a regenerator. That is to say, Christ said very little about the forms of society, and a great deal about the spirit and the life which was to animate society. Life involves a spirit and an organism, the organism through which it acts, the spirit which acts through the organism. The reformer wishes to change the organism; Christ left the organism almost wholly untouched, and devoted himself to changing the spirit. Government was despotic; he did not preach republicanism. Slavery was universal; he said nothing about slavery. He sought to put into the existing forms a new life that the new life itself might create new forms or use the old ones.

4. Atonement is individual and personal. Each soul must be brought into harmony with God. But atonement is more than individual and personal; it is organic, it is corporate. In that unity of the individual soul with God is the secret of the unity of the human race in itself. "God was in Christ," says Paul, "reconciling the world unto himself," and because he was reconciling the world unto himself he was reconciling all parts of the world to one another. The secret of unity is the recognition of God's fatherhood, and of Christ's redeeming work in the world. Christ has told us what is the secret of the unity of the human race. "Call no man your father upon the earth, for all ye are brethren," and again, "Own no man your master on the earth, for one is your master, even Christ."

5. Sacrifice is personal. Christ suffered and died once for all, for the sins of the whole world. Sacrifice is individual; it is personal. Christ died for me—you cannot state that so strongly that I will not say amen to it. But sacrifice is generic and corporate and continuous. I will not enter into the debated question whether we are to say that Christ died on our behalf or that Christ died in our stead, but this I will say—and I am sure you will agree with me—his death is idle for us unless we take up our cross and follow him. His death is idle for us unless we die with him, and his crucifixion is ineffective for us unless we also are crucified and rise with him. It is written all over the gospels; it is written all over the Pauline writings. The Roman Catholics are right in their statement that the sacrifice is a continuous sacrifice; they are wrong in thinking it is a mere show of sacrifice—the wine and bread upon the altar. It is a sacrifice in the home, in the store, in the shop, a sacrifice day by day by every man for his fellow men.

EXPOSITORY HINTS.

Perfection in Service.

"He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints unto the work of ministry, unto the building up of the body of Christ."—Eph. 4: 11, 12. These words plainly teach that the multiplied agencies within the church exist for a practical end. That end is stated to be "the perfecting of the saints unto the work of ministering." Means of grace have for their end preparation for work. They are the food which is to give strength for the work of ministering.

The common version is misleading. There an

official class, called "the Christian ministry," has been substituted for a ministering church. In the New Testament equality of responsibility is connected with equality of privilege. There is no priestly class. Of all believers it is said "ye are a royal priesthood." There is no official class called "the Christian ministry." Every Christian is a minister or servant of Christ. The offices and ordinances of religion are for the perfecting of all the saints unto the work of serving. It is not enough that Christians live decent lives. They are to live useful lives. It is not enough that they are good, they are to be good for something. They are to be the ministering body of Christ; they are to serve him by serving others; they are to fill up that which remains of his service to the world.

Through service comes edification. The saints are perfected in the work of ministering "unto the building up of the body of Christ." Service has a reflex influence upon the individual. It is a condition of spiritual growth. It is also the condition of church growth. In order to grow the church must put herself into vital and practical relation with the world, ministering of what she has to the whole circle of human needs, but ministering especially to those deep spiritual needs which it is her peculiar mission to supply.

Triumph in Christ.

"Thanks be unto God who always leadeth us in triumph in Christ."—II Cor. 2: 14. Two views have been taken of this verse. The first view is based upon the opinion that the figure contained in these words is that of a Roman triumph given to a successful general upon his return to the Imperial city. In the brilliant pageant he leads his captives through the gates in triumph. According to this view, God is represented as leading his people in triumph as trophies of his saving power; exhibiting those who were his former foes as willing captives overcome by love.

The other view represents God not as triumphing over his people, but as triumphing through them. Working in them mightily; making them strong for the conflict; transforming them from cowards into heroes, he leads them forth as his conquering legion. These two views are not antagonistic. The triumph of God over his people and through his people is said to be "in Christ." God conquers us through Christ; he makes us conquerors through Christ. Christ is the medium through whom divine power reaches us.

Our triumph is constant. God is to be thanked because "he always leadeth us in triumph in Christ." His conquest over us is continuous; our submission to him is unbroken. His conquest through us is also constant. He makes us successful in every conflict, leading us on, through the power of Christ, from victory to victory.

By his triumph over us and through us God "makes manifest through us the Savior of the knowledge of Christ in every-place." The life in which God rules and reigns makes the name of Christ fragrant. For, since from him is the power, to him is the glory.

I asked the roses, as they grew,
Richer and lovelier in their hue,
What made their tints so rich and bright;
They answered, "Looking toward the light."
Ah! secret dear! said heart of mine;
God meant my life to be like thine,
Radiant with heavenly beauty bright,
By simply looking toward the Light.


BOOKS...

A book by Wm. Boyd Carpenter, Bishop of Ripon, on "The Religious Spirit in the Poets," has just appeared. It is fortunate in not being an attempt to formulate the theology of the poets. This would be an entirely gratuitous undertaking. It is not impossible that a poet may be a theologian—but his theology is neither his power nor his charm. The probability is that he is not a theologian at all. The true theologian has such a care for consistency as to clip the wings of fancy; the true poet must be free.

Theology aims to enclose all truth. It analyzes, systematizes, classifies and labels. It must be all-inclusive and its parts mutually consistent. This task is interesting, but has not yet been accomplished.

Such a habit of thought stifles freedom. It quenches the muse. If this were done in furtherance of truth, it would be well—but there is more truth in our best poetry than in our best theology. There is more truth than poetry in the best poetry. There is more truth in poetry than in logic.

Spiritual truth is more a matter of insight than of syllogisms. Spiritual truth is warm; logic is cold. Truth is a circle; logic is a square. Logic attains to demonstration of truth. It is the instrument of reason. Poetry is the article of faith.

Bishop Carpenter is right in maintaining as he does with force the kinship between religion and poetry. He is also just in holding that there can be poetry without religion and religion without poetry. As a matter of fact, however, such instances are rare.

The book opens with the suggestive remark of Benj. Jowett to a young girl whom he found reading a semi-theological book, that Wordsworth would be more suitable. This is the key-thought of the first chapter and, indeed, of the book.

After discussing general principles in chapters on "Kinship Between Religion and Poetry," "Religion and Literary Inspiration," and "The Genuine and Superficial Religious Element," the author treats of the religious spirit in selected poets and poems. If it shall succeed in impressing the wisdom of Jowett's advice upon its readers it will prove a useful book.

Preachers will be wise when they recognize that it is more profitable for them to feast on the poets—the real poets—than upon the theologians, that is, if they care that their thoughts should have in them the breath of life. Poetry is not mere sentimentalism. It can be as robust and as invigorating to the mind as logic. Perhaps it is well to say that both logic and theology have a useful place, and there is no intention to decry the latter. But they are not everything, even in invigorating mental training of the preacher.

THE DISCIPLES OF CHRIST.

The zeal for Kipling was a tribute to the vigor and virility with which he has declared his vision of things as they are.

Tennyson is gentler and not so rugged, but he, too, has a vision. He sings of the problems of life. He feeds us. No doubt a theology might be extracted from his works but he has not done it. It would not have been artistic. It would not have been according to the analogy of nature or revelation. His thoughts are not labeled; they are living.

"Constructive Studies In the Life of Christ, An Aid to Historical Study, and a Condensed Commentary on the Gospels," by Earnest DeWitt Burton and Shaler Mathews, University of Chicago Press, 1901, pp. 295. Price \$1.

The makers of this volume have had in mind needs of students in academies and colleges, and in the advanced classes of Sunday schools. The volume is a contribution distinct and helpful to that higher type of Sunday school and Bible class work which is demanded at the present time and is certainly destined to displace the miscellaneous and unpedagogical Bible study so largely in vogue even yet, in spite of the protests of those who feel its inadequacy. The advantages of the volume lie in its introduction, on the subject of Palestine during the last two centuries before Christ, its careful division of the life of Christ and discussion of the various portions of our Lord's career, with full references to helpful literature, both permanent and periodical, and suggestions for teaching. It is a book whose value will not depend upon the arrangement of any mere concerted course of studies in the life of Christ, but can be taken up at any time and carried forward by the appropriate section of any school or by a single class.

"What Is Your Life? or Aims and Aids to Success and Happiness," by W. J. Russell, St. Louis Christian Publishing Co., 1900. Price \$1.

The table of contents of this volume indicates its scope and range, dealing as it does with such questions as "The Value of Time," "The Bad and Good Life," "Character Building," "The Business Life," "Christian Citizenship," "Amusements," etc. The essays are suggestive, and numerous references are made to standard and helpful literature. The book is not ambitious in its purpose, and it will be found excellent in its spirit and frequently suggestive.

"Satan, His Kingdom and Its Overthrow," by W. E. B. Fleming H. Revell Co., Chicago. pp 51. Price 10 cents.

Mr. Blackstone is the author of several books dealing with eschatology from the ultra pre-millennial point of view. The effort of this booklet is to

rehabilitate the doctrine of Satan, which the author conceives to be in danger of neglect.

"Messiah's Second Advent, A Study in Eschatology," by Calvin Goodspeed, D. D., LL. D., Toronto. Wm. Briggs, 1900. pp. 284. Price \$1.

The author is professor of systematic theology and apologetics in McMaster University, Toronto. The work is an able statement of the post-millenarian, and shows conclusively the unsubstantial foundations of premillennial arguments and interpretations of Scripture. Perhaps the greatest defect of the work lies in its literalism, which fails to separate between figure and fact in Biblical teachings regarding the last things.

"Parliamentary Rules Made Easy," by Mrs. Emma Lord Langan, Kansas City. Hallman & Co. 25 cents.

A convenient presentation of the principles of procedure that should regulate deliberative bodies. Any who are called upon to preside over or who have anything to do with gatherings of the kind would find this book of value.

FRESH AT NIGHT.
If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection, "I commenced the use of Grape-Nuts Food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

"I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I have gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using Grape-Nuts I was troubled much with weak eyes, but as my vitality increased the eyes became stronger. I never heard of food as nutritious and economical as Grape-Nuts. Please omit my name from print." Name can be given by Postum Careal Co., Ltd., Battle Creek, Mich.

Notes & Personals



A. R. Hunt reports one addition at Savannah, Mo., recently.

Geo. L. Snively reports four additions at Jacksonville, Ill., May 26th.

Prof. Goodnight of Eureka college preached at Cameron, Ill., where O. D. Maple ministers, May 4th.

R. M. Monhall of Rock Creek, O., preached the memorial sermon to the G. A. R. at East Trumbull, O.

John D. Austin reports two more additions and continued interest at the Mission Church in Bloomington, Illinois.

O. D. Maple, Cameron, Ill., preached at Meridian Church for T. H. Goodnight, while President Lyons of Monmouth preached at Cameron for him.

H. A. Davis, state evangelist of Colorado, is in a meeting at Lamar, where Clay T. Runyan is pastor, with ten additions at last report.

After over a year of successful work at Bangor, Mich., Meade E. Dutt resigned to take the work at Seymour, Ind., and will begin there June 9th.

The receipts for Foreign Missions during the month of May amounted to \$10,361.67, or a gain over the corresponding month last year of \$1,785.04.

Clay T. Runyan, pastor at Lamar, Colorado, delivered the annual memorial address May 26th at a union meeting of the churches, lodges and soldiers.

Elder Aaron Walker of Kokomo, Ind., the hero of fifty years' struggles in defense of the Bible and Christianity, is the author of a new work, "Vital and Physical Force Philosophies."

F. S. White closed his first year as pastor of the church at Exeter, Neb., May 26th. He has been called to remain another year at an increase of salary and will continue.

The third annual luncheon of the Christian ministers of Kansas City and vicinity will occur June 7th. A good program of toasts has been arranged. J. H. Hardin of Liberty, Mo., is to be toastmaster.

C. W. Martz is ministering to the two churches at Boxley in Hamilton Co., Ind., and Independence in Tipton Co., same state. He preached the annual memorial sermon at Boxley Sunday preceding Decoration day.

D. D. Boyle of Topeka, Kan., and V. E. Ridenour recently closed a meeting of several weeks at Kingman, Kan., with 37 additions. Bro. Boyle continues with the church for a few weeks till a pastor can be secured.

L. L. Carpenter of Wabash, Ind., on May 26th dedicated the new Roof Garden house of worship at Parkersburg, W. Va., where O. G. White is the successful pastor, and raised the funds to liquidate the debt of \$5,000.

We were favored last week with a call from Dean A. M. Haggard of the Bible college of Drake University. Bro. Haggard delivered an address before the graduating class at Mechan-

icsville, Iowa, on Friday night, May 31st.

O. D. Maple of Cameron, Ill., announces that he would be pleased to arrange dates for lectures with churches near Buffalo while he is there attending the exposition. He will furnish terms and particulars to those inquiring.

Charles Reign Scoville and DeLoss Smith, singing evangelist, are in a meeting at Bloomington, Ill., where J. H. Gilleland is pastor. They had 35 additions Sunday, May 26th, making 54 in seven days and meeting continuing with great interest.

R. W. Stancill has resigned the pastorate of the church at Fostoria, Ohio. Bro. Stancill's pastorate there has been a very successful one and the resolutions adopted by the church in accepting his resignation show the high esteem in which he was held by the members.

F. D. Wharton has received a call to continue with the church at Leonard, Texas, another year at increased salary. They expect to begin a protracted meeting there June 16th with A. E. Ewell of Waxahachie as evangelist and Prof. I. E. Wharton, brother of F. D., as leader of song.

At the seventh annual field meet of the Western Intercollegiate Athletic Association, held in Chicago June 1st, first honors were won by Notre Dame and Drake University came in second. Drake did not have her full team, but every man entered won his point and Mr. Pell of the Drake team won the gold medal for greatest number of individual points won.

Sherman Hill writes as follows from Hampton, Ia., May 28: "We will close our pastorate here June 30th after most three years' work. We will rest and read for a few weeks at Pendleton, Kan., where we may be addressed for the present. We are greatly delighted with the Century, 'much everyway.' It sounds a timely note and strikes a responsive chord. May God bless it immensely.

The receipts for Foreign Missions from October 1st to June 1st amount to \$101,279.21, or a gain over the corresponding eight months last year of \$4,436.03. It is hoped the returns from Children's Day will amount to at least \$45,000. They ought to amount to \$50,000. If we reach \$200,000 this year we must gain \$15,563.97 in the next four months. This can be done if all will unite in a strong effort.

Singing Evangelist Guy B. Williamson and Miss Beatrice Harney of Waverly, Ill., were married on May 15th at the church in Waverly, Paul H. Castle of Centralia, Ill., officiating. Mrs. Williamson is an accomplished musician and will be a valuable aid to Bro. Williamson in his chosen work of singing evangelist. Immediately after the completion of the marriage ceremony Mrs. W. was ordained to the work of an evangelist.

During the singing of the opening hymn, "May Jesus Christ Be Praised," a flaming cross appeared in the midst

of the whiteness, arranged in the same manner. Much amiable rivalry is engendered among the Sunday Schools represented by the presentation of flags to the three schools selling the largest number of tickets. This year the first place was won by the Erie Temple Presbyterian school, they having sold over seven hundred tickets.

At the last quarterly rally of the Christian Endeavor Union of the Cook county churches C. C. Redgrave of Adrian, Ill., gave his unique lecture on the subject "In the Footsteps of the Pioneers." He sounds no uncertain note in presenting the position of the reformers on their plea for the name, for apostolic baptism, the Lord's Supper and Christian Union. Mr. Redgrave has spared himself no pains and money in securing pictures of historic persons and places to illustrate his splendid lecture. He makes Campbell, Scott and Stone to live and move again before you. One of the Chicago preachers said: "He should be kept busy every night in the year instructing our younger people on this great plea." Another said: "Our churches could do no better service for their members and communities than to have Bro. Redgrave lead them in the Footsteps of the Pioneers.

WHERE'S THE USE?

Drugging with Coffee and Keeping Sick All the Time.

A coffee drinker is liable to a smash almost any time and without much warning. A New York man, C. W. Bedford, 1065 Lex. Ave., says that when he was in apparently perfect health, weighing about 185 pounds, with good appetite, he suddenly had a severe attack of gastritis. He lost his appetite and the doctor put him on a rigid diet and gave him remedies, but all to no purpose. He says, "Everybody I met had a cure and I tried a lot of them. I lost weight until I reached 144 pounds. I had those nasty gastric staggers.

"About the middle of the summer, when on a vacation, a friend asked whether I drank coffee or not. Being told that I did, he suggested that I quit it and take Postum Food Coffee and Grape-Nuts breakfast food. I laughed at him and told him that I was through with special articles of diet.

"One day the nerves had another bad smash and I concluded to quit coffee and see if that was really the cause of the trouble.

"Next morning I had Postum for breakfast and it was well made, and tasted good. I also had Grape-Nuts for breakfast, and from that day my troubles began to fade away.

"I am steadily gaining in flesh, can sleep naturally, and can eat whatever I want. What is the use of a man's drinking an article like coffee that poisons him, and causes such troubles as I have had when you can have a delicious Food Coffee like Postum that builds up instead of tearing down?" Health is worth more than all the coffee on earth.

Correspondence**ILLINOIS Y. P. S. C. E.
NOTES.**

The Joliet C. E. has fine prospects for doubling its membership soon. They are not only grateful for the help of the Illinois Endeavorers to their home work, but have, with self-denial, sent an offering of \$3.50 from their little band of ten or fifteen members.

We are sorry to hear that Col. D. H. Darling, one of the zealous workers of the Joliet church, has been ill for a number of days. We trust that he will soon be restored to his health and his labor of love with the faithful in Christ.

Brother I. R. Spencer, lately from Coldbrook, Illinois, is to lead in the pastoral work for the present in the Joliet mission. Let us unite our prayers, young people, for their mutual success in the ministry of the Word.

Please send an offering for the Joliet mission, the one child at home of the family of our Endeavorers in Illinois. Send all money to Ida J. Swan, secretary and treasurer, Chambersburg, Ill.

Copy of blank reports sent out by J. G. Quinlan, superintendent of C. E., District One.

1. Number of members present one year ago.

2. Spiritual condition.

3. Amount of money raised for mission and other work.

4. Members brought into church through the society work.

5. Junior Endeavor work, if any.

6. Have any C. E. societies been organized in your county during the year?

FIRST DISTRICT C. E. PROGRAM.

Erie, Illinois, 2d Week in June.

First forenoon, 9:30 to 12, devotional exercises, J. G. Quinlan, district supt., New Bedford, Ill.; paper, Dangers and Advantages of Taking the Pledge, Miss Louise M. Trimble, Princeton, Ill.; What has C. E. Accomplished in the Way of Christian Union? C. Roy Stauffer, Pine Creek, Ill.; C. E. Work as a Means of Building Christian Character, O. F. Jordan, Rockford, Ill.; What are Some of the Changes in C. E. Work Called for by Changes in Social Conditions? Miss Lillie Flick, Dixon, Ill. Three minute reports from C. E. secretaries. What Societies as a Whole Throughout the District Have Done, J. G. Quinlan, Dist. Supt.; State Work, State Supt. Will F. Shaw.

IOWA C. W. B. M.

The convention at Marshalltown was the tenth C. W. B. M. convention held in that district. Sister Sargent, district secretary, had her work well in hand. Her own address deserves special mention and is an index to her work.

Mrs. Bedwell of Grinnell conducted the Junior house. By some miscarriage in the mails the Junior report

failed to reach the convention, but the work was well discussed.

Mrs. Pedan of Mason City read the paper prepared by Sister Hastings, "The C. W. B. M. as an Evangelistic Power." It was shown how frequently an auxiliary is a forerunner of a church and how always it cultivates the evangelistic spirit.

The roll call of auxiliaries was responded to by 15 societies. We have a net gain of 10 auxiliaries in the district and a gain of 101 1/4 per cent in membership since last district convention.

The money to support our little India orphan was willingly and cheerfully given.

Mrs. Williams of Brandon gave the "Auxiliary Address." It was a history of Iowa C. W. B. M. This was followed by a memorial hour in which not only the departed workers but the living absent workers were remembered. Many reminiscences of work and workers were given.

A paper on "The Growing Demands of Our Growing Work," written by Sister Minnie Usher, read by Sister Hanna, gave a review of the fields, and was followed by a talk on how to meet the needs by the state secretary.

Bro. C. C. Smith told of the school work among the negroes.

In the evening of Wednesday Bro. Smith gave the C. W. B. M. address. One hundred and thirty-five dollars in pledges was raised by the auxiliaries. The Mason City young ladies agree to furnish one room in the Southern Christian Institute. We were sorry all our auxiliaries could not hear of this work, for all would want a share in it. Five auxiliaries were on the roll of honor.

IOWA NOTES.

E. L. Coons, traveling salesman and pastor of the church at Mt. Pleasant, is doing a great work, for which we rejoice. There were eleven accessions to the church at regular services on May 12th and 19th.

Bro. Adams has taken the work at Oradel, Marion Co., for half time. He reports one confession May 26th.

The work at Bedford continues to prosper under the efficient ministry of J. Will Watters. There were ten additions to the church during the month of May and 200 during his four years' ministry, besides the erection of a \$10,000 house. He will not remain at Bedford much longer. Some Iowa church ought to secure him. We don't want him to leave our state.

Vernon Herrington has closed his work at Minburn to accept the work at Coalfax.

D. S. Domer of Pleasant Plains Ill., has taken the work at Brandon.

Bro. J. T. Shreve is expected to take charge of the work at Oelwine soon.

F. M. Kirkman preached at Corydon again June 2. F. B. Sapp, late of San Jose, Cal., will preach at Corydon June 9th.

**DO YOU GET UP
WITH A LAME BACK?****Kidney Trouble Makes You Miserable.**

Almost everybody who reads the newspaper is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and Home of Swamp-Root dollar sizes are sold by all good druggists.



J. K. Ballou is preaching at Lone Tree.

Jasper N. Smith is preaching for the churches at Pekin and Hedrick.

J. H. Painter, who now lives at Edyville, is available for preaching at least a part of the time. Bro. Painter should be kept busy.

The church at Audubon was dedicated June 2d and the Moravian church will be dedicated June 9th.

The Central District Convention was held at Pleasantville last week from Monday night to Wednesday afternoon. The Pleasantville brethren entertained us royally. Meals were served in the old church building that stood just across the street from the new church where the sessions were held. Bro. F. D. Farrell, the wide-awake pastor, had everything in readiness. The attendance was not large, but all pronounced the convention a success. The officers for the next year are J. E. Denton, president; C. E. Wells, vice president, and G. L. Brook, secretary.

Many of the churches in Iowa have done nothing for state missions. Do not neglect this important duty. Will you not at once, or as soon as opportunity affords, present this work to your congregation? Some of our congregations have done well and many of our preachers are becoming enthusiastic for the work, but we need the help of

all. Many struggling congregations are in need of assistance and open doors in new fields are begging us to enter. Will you not respond with a generous offering for the work?

B. S. Denny, Cor. Sec.

NEBRASKA SECRETARY'S LETTER.

Evangelist Ogden is in a meeting near Ord. Will begin at Geneva June 9th. W. F. King is the pastor at Diller. The Valparaiso work prospers under the care of W. L. Harris. Wickman and Givens report twenty-one additions at Gering in the meeting there. Eleven of them heads of families. They are now at Chadron.

One added at York recently. The plans for the improvements on the house of worship have been placed in the hands of contractors.

H. A. Lemon spent Lord's day with the church at Lanham recently. One confession. The quarantine has been raised at Hebron and the church work resumed.

District convention of No. 8 comes at Beaver City, June 11-13. They always have a good program out there, and it is essential that the churches in the district be represented. Write to A. C. Corbin, Beaver City, that you are coming.

The convention of No. 5 was rather better than usual. The program showed thought both in its make up and in the manner of execution. Mrs. Clara Hazelrigg of Kansas, was present, giving two addresses. The address of welcome by the pastor of the Fairbury Methodist church was a happy blending of good will and wit. The convention was entertained in the usual hearty manner of that district, though the Fairbury congregation was without a pastor. The district officers are D. A. Wickizer, Beatrice, president; E. E. Headley, Route No. 2, Fairbury, corresponding secretary. Most of the preachers of the district were present, and a goodly delegation from the churches also.

H. C. Holmes of Pontiac, Ill., was announced to preach for the Fairbury church on the 26th of May.

I have an account of the unsavory reputation of one W. B. Cash, lately of Pierson, Iowa. It was intimated that he was headed west in the company of another man's wife. I take this means among others, of warning our churches against him. If he turns up in your community write me for the facts as printed in his home paper.

In view of the above, I wish to take this time to say a word about tramp preachers in general. Everything that is good is imitated and counterfeited. The better it is the more likely of the counterfeit and the more dangerous. This is true of the ministry. As soon as it becomes known that a congregation is without a preacher, it becomes at once a prey to the wandering Willies of the cloth. He appears from nowhere in particular, and has friends in all the large churches. He some-

times carries credentials from some of them. He finds some brother or sister and announces his willingness to preach on the coming Lord's day, and desires simply the good of the church. He must needs preach and is indifferent to the finances. Forthwith an announcement is made without much consultation, and often without the knowledge of the officers of the church, who may have doubts, but dislike to turn down the appointment of well meaning members. The results are often painful. I feel that it is time for the church officers to definitely understand themselves, and to keep a good safe grip on the church door key. Let it be understood that no one is to be allowed to preach unless well known until after the elders have had a chance to look into the claims of the would-be preacher. No man who can not give a good account of himself has any right to feel offended if he is not at once put into the most important post in any town, the pulpit of the church of Christ. It may take a shrewd rascal no more than an hour to upset the confidence of the community in the church.

W. A. Baldwin.

Ulysses, Nebraska.

MISSOURI MISSION NOTES.

Lord's day, May 26, was spent at Gorin, dedicating their new house of worship. Bro. A. J. Williams organized the congregation and built the house. Dedication day was as beautiful as a day could be, and twice as many people came as the church would hold, and we had morning and afternoon services. There were \$700 to raise, and the whole amount was provided for, and the church was dedicated unto the Lord. Bro. Granville Snell came from Memphis and assisted in the services. Prof. Stagner led the song service, and of course it was excellently done. Bro. J. M. Jayne of Memphis, who was away from home, was called up by phone and gave his pledge of \$50, which in this way gave inspiration and helped to raise the needed amount amazingly. The whole services from beginning to end were a delight.

One of the hardest tasks that I have had for some time was securing the usual

Railroad Rate to the State Bible School Convention.

For some reason the railroads have suddenly stiffened up in regard to such matters, and for a time it seemed as though it would be impossible to secure the rate at all, but the Missouri Pacific, the M., K. & T., the Frisco, the Wabash and the Burlington have authorized the rate, and we confidently expect Memphis, the C. & A. and the Santa Fe to do so. Tickets will be on sale June 10, 11, 12, good to return including June 14. This is a splendid concession on the part of the railroads. I am making this announce-

ment at the earliest possible moment. It was absolutely impossible to get the rate any sooner.

Every Indication

points to a good convention at Sedalia. Such reports will be made by the men in the field, and by the secretary, Bro. H. F. Davis, as will make the heart glad as we think of this blessed work of saving the children of Missouri for Jesus. Do not forget to write to Bro. H. B. Shane of Sedalia that you are coming and how many are coming with you if you want entertainment.

Bro. Lampton is now at Hamilton. He closed his meeting at Linn Knoll with seven additions.

Bro. Gaylor is now at Carl Jet. A lot has been bought and congregation organized and building will begin at once.

The money for state missions during this last week has come in very slowly. We must have a revival of interest, and we are sure that we will. The messages to us indicate that such will be the case, but let it not be too late.

During the last few weeks there have been quite a number of church rallies. The First Church in Kansas City, Marshall, Slater, California and Louisiana and next Lord's day comes the one at Monroe City. All these are held in the interest of mission work. The one at the First Church in Kansas City will net not less than \$1,400, which is a great victory. It was the privilege of the secretary to be present at Marshall, Slater and California. More and more every year is the mission rally idea taking hold of our churches, and so far, my observation has led me to believe that it is a splendid way to enlarge the knowledge of the people concerning all our mission interests, thus deepening their interest in all these great enterprises, and as a matter of necessity their liberality thereto. A rally conducted right is a splendid thing. A rally misconducted will be a failure, and so will any other plan.

The convention of the Sedalia district met this week at Warrensburg. The program was full of interest from start to finish, the leading addresses being delivered by W. F. Richardson and J. H. Hardin. The report of Secretary Blalock showed that one meeting had been held, resulting in the reorganization of the church at Malta Bend. The treasurer reported an indebtedness of about \$200, and, like the man in the parable, he had "nothing wherewith to pay." I believe that the secret of our success in the state in the future lies in a much more efficient county organization. C. C. Hill

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THE DISCIPLES OF CHRIST.

of California was elected president; W. J. Fulks, treasurer, and J. H. Allen of Bunceton, corresponding secretary. We hope for a great year's work.

The time for the State Bible-school convention at Sedalia is drawing very near. We are receiving inquiries constantly concerning railroad rates. We can only say that we are almost certain to secure the same rate we have had for several years past—one fare for the round trip. Definite announcement later.

I wish to ask the preachers in the state a very heart-searching question. Have you done all in your power to get your church to do all that it could for the state work? If not, will you not present this urgent matter before the congregation? I pray you by all the needs of our work, and they are great and many, by the destitute fields that are crying for our assistance, do not neglect this, but present it at once.

T. A. Abbott, Kansas City, Mo.

ST. LOUIS LETTER.

G. Lyle Smith of Terrell, Texas, comes to First Church, Paris, Texas, as my successor. It is not often that the departing "pastor" suggests the name of his follower, as is true in this case.

The Ministerial Alliance of St. Louis has buckled on the armor and announce their determination to begin to commence to get ready to prepare for a proper "exhibit" of religion at the Louisiana Purchase Exposition. The mills of these gods indeed grind with due reverence and deliberateness, and the indications are that the St. Louis Alliance will be ready by the next centennial—or perhaps the next—to do the proper thing by the religious interests of the country.

The program committee of the ministers of Christian churches in the vicinity of St. Louis changed the bill of fare a little at our last meeting. We heard outlines of the sermons delivered the day before. It gave a fine insight into manner and method, and although some of the "clergy" did not show "heads" nor "tails" of their outlines, the meeting, as a diversion, was helpful. Our city mission board has been merged into a general organization, representative of all our churches in St. Louis, somewhat after the "Kansas City plan." It is promising results—and that is what we want.

James N. Crutcher.

OHIO LETTER.

"Akron means high. It is in Summit county. The church is on High street. It is a tip top place to hold a convention."

Secretary Bartlett had sounded this slogan in the ears of all the preachers and churches of Ohio for months until we were all on fire with a desire to participate in the great convention that was to be. It was indeed a great convention. In numbers and in personnel it must have been gratifying indeed to the management. Five hun-

dred and sixty delegates were enrolled who came from outside of Akron. This is the largest attendance in the history of the society—larger than any national convention until within a very few years.

The excellent program was carried out almost exactly as planned. B. L. Smith was prevented from addressing the convention on Home Missions by the sickness of his wife. G. L. Wharton was unable to be present and give his message on "The Unity of Missions."

Words of sympathy were sent to these brethren.

The place of the former was filled by A. M. Harvud, and Dr. H. L. Willett gave an address in the place of the latter.

A feature of the program was a symposium on "Increased Ohio Day Offerings" by those pastors who had had successful experience in this work. The observing of Ohio Day in November as recommended by the conference of all our state secretaries has been very satisfactory in its results.

The total amount raised by the state board the past year was \$15,344.17; of this sum \$8,285.33 were from churches and individuals. For all missionary purposes Ohio Disciples gave last year \$70,668. This is approximately \$1 each. The record will compare favorably with others, perhaps, but it is far from enough.

The new president is to be Justin N. Green, of the Foreign Missionary office in Cincinnati. The efficient corresponding secretary, S. H. Bartlett, was of course re-elected. His work has been most satisfactory.

The place had in the convention by older brethren was noticeable and commendable. Mature men were on the program as well as "coming" men. In the counsels aged ones were heard with respect and with profit. It will be a sorry day when we cease to use and to love the brethren who have amassed riches of wisdom in the hard experiences that have come to them in service.

The Bible studies of Bro. Willett in the five chapterless books of the Bible were full of profit. Especially appreciated and far-reaching in its influence was his splendid address on "The Testimony of the Disciples in the Twentieth Century." A renewed emphasis on the fact that our mission is to the religious world, that it is a mission of love and can best be accomplished in a spirit of love and fraternity is always in place.

A resolution was offered by C. A. Freer looking to the solution of the question of pastorless churches and unworthy preachers. It occasioned spirited discussion, which can not be anything but profitable. An awakening of interest was no doubt one of the ends aimed at in the resolution. No action of this kind was taken. Possibly the best and the only sure way to manage the problem is by education of the churches in business-like and safe methods of securing pastors. A

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spirit of warm fraternity among the churches will secure a willingness to co-operate—and to accept the advice of churches and brethren who know the characters of preachers.

Next year the convention meets at Columbus. It will be the fiftieth anniversary. The watchword is 2,000 delegates, \$25,000 for state missions, \$100,000 for all missionary purposes, and 10,000 conversions this year. It will be noted that even in this Jubilee year the Ohio society has a care for other missionary interests and rallies the forces for larger things for all missionary enterprises. There is that scattereth and yet increaseth.

The scribe was unable to reach Akron in time for the excellent program of the C. W. B. M., but our ladies need no supervision! They do always give us of the best.

Dayton.

I. J. Cahill.

WHY NOT NOW?

Many questions reach me in regard to the Christian Home. "What is it?"

The home to be built in Hot Springs is to be in the fullest sense a Christian home, at which Christians can stop while in the city, at reasonable rates, surrounded by every Christian influence. It is for the purpose of saving thousands of dollars of money spent here by the brethren, the profits which are derived from their board and lodging going to maintain a free sanitarium in connection with the home, for the sick and worthy destitute brethren, who are now often left on the streets to perish, thus saving lives and fulfilling Matt. xxv: 31-41.

"What can we do with it?" We can shelter the homeless brother or sister, and child, feed the hungry, clothe the naked, visit the sick, give drink to the thirsty and preach the gospel to all the ends of the earth, for the people gather here from every land.

"Where are you going to get the money?" Some of it from you, my brother, my sister. Why not now? We are asking for 50,000 brethren who will be one to give \$1 each out of the 16,000,000 followers of Christ. You are one. Come join us in this holy ministry.

"Have you anything in sight?" Yes, about \$4,000.

Dear brother, this is by no means a visionary, mushroom scheme which will fall through with the passing months. No, No, the need is too great. Hearts bleed, brethren call for help. We can not refuse. We hold a certificate of incorporation from the state of Arkansas. Good men are behind the enterprise who understand Christianity and love humanity. Plans adopted are the very best business methods. The principal is kept loaned, and the interest added every year to it. With only a few thousand dollars, the fund will in a few years create itself. The amount needed is \$75,000.

The wise course is for every one to "rise right up" and say: "Let us do

this at once, and pass on to other important interests." Why not now? Why wait years? Why not send your offering today? Your duty will then be discharged. Address T. Nelson Kincaid, president, Hot Springs, Ark.

TIDEWATER DISTRICT— VIRGINIA.

Churches and schools will remember our annual gathering at Bowling Green, Va., August 6-9.

Your board will meet on Jan. 18 to arrange a program. If anyone has any suggestions that will be for the good of our work send them to any member of the board before its meeting. The indifference displayed this year by a large number of our churches and schools is discouraging. We can not get them interested in our local work at all, yet they seem to be interested in the general and larger work of the brotherhood. If we don't keep our own fences in order, how can we expect to save our crops for the larger work? We know of no place in our brotherhood where money can be spent to better purpose than in Tidewater district, Norfolk, Portsmouth, Berkley, Pinners Point, East Newport News and many other points that it is useless to mention where our cause is suffering for the want of co-operative work on the part of our people, and yet we can not so much as get our brethren interested in the work as to arrange dates and work up an interest in their congregations to aid our secretary when he visits them. Let our churches commence now to select two or three of their best men and urge them to attend our annual meeting this year, so some progressive work can be planned for next year.

Unless the brethren in Tidewater intend to render more aid to the men they elect to do their work on their boards they had just as well abandon district work. What shall be done, brethren?

Our Fiscal year ends June 30th and we are behind in raising funds for evangelizing in our district. Bro. J. T. T. Hundley, our secretary, is writing and visiting all delinquent churches and we hope for good results. Brethren it lies with you to say what the result shall be. Your board is helpless without your assistance.

Cowardin Avenue Church, Manchester, has secured the services of H. H. Moore of Mathews C. H., Va., who will take charge of that field June 1. This leaves Mathews C. H., Holy Grove and Oak Grove churches without a man. Ashland and Independence are also without a pastor.

The West End Church, Richmond, closed a two weeks' meeting on May 5. There have been twenty-two addi-

tions since April 2d, the commencement of our work.

To the Sunday School of Tidewater.

The time for our convention at Bowling Green is rapidly approaching, and it is the earnest wish of the board that the Sunday schools of the district shall have a conspicuous place in its proceedings. Too little interest has heretofore been given this most important factor in the great work in which we are engaged in Christianizing the world. It is the wish of the board to have a grand rally at the convention of the best workers in each school, that we may keep apace with the most approved methods of conducting Sunday schools and catch the inspiration of some of the most successful workers engaged in this department. It is to be hoped that one entire day will be given to this interest and arrangements are being made to secure the services of men born in the work. Now to get from these efforts all the possible good we can, the schools must show an interest in this matter by talking the matter over, arranging for same and providing the means to make it the grandest and most profitable occasion of our whole convention experience. Further notice will be given as to what may be expected at the Bowling Green convention. A. F. Bagby.

District Superintendent.

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Woman and Home.

MORE LOVE TO CHRIST.

More love to thee, O Christ!
More love to thee!
Hear thou the prayer I make,
On bended knee;
This is my earnest plea—
More love, O Christ! to thee,
More love to thee!

Once earthly joy I craved,
Sought peace and rest;
Now thee alone I seek,
Give what is best;
This all my prayer shall be—
More love, O Christ! to thee,
More love to thee!

Let sorrow do its work,
Send grief and pain;
Sweet are thy messengers,
Sweet their refrain,
When they can sing with me—
More love, O Christ! to thee,
More love to thee!

Then shall my latest breath
Whisper thy praise;
This be the parting cry—
My heart shall raise—
This still its prayer shall be—
More love, O Christ, to thee,
More love to thee!

Elizabeth Payson Prentiss.

EARLY CONVERSIONS.

A farmer on a cool afternoon was gathering his sheep and lambs into the barn, to shelter them from the weather. His minister asked him why he was so anxious to get the little lambs in. He replied:

"If they stay out all night they will freeze to death before morning."

"But," said the minister, "why not let them stay out several nights to see if they are going to live, and then take them in?"

The farmer's child had recently professed conversion, and he had said she was too young to join the church, that she had better wait to see if she was going to be pious. His own conduct about the lambs convinced him of his error, and he consented for his child to be taken into the fold.

A little girl was refused admission into the church because they thought her too young. She leaped upon her pastor's bosom and said:

"Jesus did not treat me so when I went to him; he received me, and now you turn me away."

The pastor clasped her to his bosom and said:

"No, my child, we will not turn you away." And she was received.

Some of the most consistent and useful Christians that ever lived were converted at seven, nine, ten and eleven years of age. And the Lord says, "I love them that love me, and they that seek me early shall find me."

A cabman signed the pledge for

Rev. Charles Garrett, but soon after broke it. Conscience-stricken and ashamed, he tried to keep out of the way of his friend; but Mr. Garrett was not to be put off. One day he found the poor, miserable man, and, taking hold of his hand, he said:

"John, when the road is slippery, and your cab-horse falls down, what do you do with him?"

"I help him up again," replied John.

"Well, I have come to do the same," said Mr. Garrett, affectionately; "the road was slippery, I know, John, and you fell, but there's my hand to help you up again."

The cabman's heart was thrilled. He caught his friend's hand in a vice-like grip, and said:

"God bless you, sir; you'll never have cause to regret this—I'll never fall again."

And to this day he kept his word.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my dead and say: "Father, I thank thee that thou hast taken away my friend?" Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything but to give thanks in everything. It is not to praise God for the night but to bless him that the night is not deeper. I have read of the Son of Man that he gave thanks over the symbol of his broken body. Not for the pain, but for the mitigation of pain, did the Son of Man give thanks—not that his body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus.—Matheson.

Illustrating the fact that Jesus sympathizes with and seeks to help the poor and needy, one tells of a visit he once made to a doctor's home: "Is your father at home?" I asked a small child on our village doctor's doorstep. "No," he said, "he's away." "Where do you think I could find him?" "Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt or something like that. I don't know where he is, but he's helping somewhere."

GIVE WHAT COSTS.

Another time the mother told them that it was nearing Christmas, and asked them what they could spare for the children who had no playthings. The one who did not like to give, said: "Mother, you know I like to keep my things. I love my things." "Yes," said his mother, "but as you have a new rocking-horse, I thought maybe you would like to give your small one to some poor little boy." A short time after, to the mother's surprise, she found the little fellow with a hammer, striking the horse as hard as he could. His mother exclaimed:

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"What are you doing?" "Oh, mamma," the child replied, "I am breaking my horse, because it will be easier to give it after it is broken." In that moment it came to me, how many of us find it easier to give when life is going and we can no longer use the money, or we give ourselves to God when broken by sickness. It is easier then—but is it noble? Is it the grand way to give that which costs us nothing? There was a deep lesson in this to me. The noble Psalmist of old said he would not give to God that which cost him nothing. The joy is in real self-sacrifice—to give what we love—to give what we value. I am very much afraid it is with some of us as I heard it was with a congregation—among a people who used to say Amen. The minister said in prayer: "Lord, we give thee our hearts," and the people said Amen. "Lord, we give thee our lives," and the people said Amen. "Lord, we give thee our money," but there was no Amen!

WHY NOT?

There is nothing more inspiring than the story of a triumphant life; a life that overcomes great difficulties, works itself clear of sharp limitations, and issues at last in a large, free activity. It is an old story, but it remains the one story of which men never tire, but which seems to assuage a thirst of the soul. For the end of life is freedom and power, and those of us who miss these supreme results of patience and toil and char-

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acter feel that we have been defrauded of that which was our due. The old stories of magic carry a deep meaning under their wild extravagances; they betray the mighty passion of men for supremacy over things material and over inferior orders of life. The man with genii at his command could build palaces in a night, and rejoice in a marvelous mastery over the forces against which so many of his fellows seemed to measure their strength in vain. These magical successes are only dreams of the real successes which all men and women crave; which the noblest and most aspiring must conquer, or lose utterly the joy and sweetness of living. These successes are, fortunately, not external, though they are generally accompanied by visible trophies; they are achievements of character, and are independent of conditions and largely of human recognition. The man whose life, outwardly all defeat, is steadily expanding in its interests and sympathies, steadily growing in power to bear and suffer and be strong, has the blessed consciousness of coming into his kingdom. No outward disaster, no external obstacle or limitation can ever defeat a true life; it can escape all these things as the bird escapes the perils of the snare and the net by flying above them. This highest of all successes lies within the grasp of every earnest man and woman, and it is rarely without attestations of its presence and value, even in the eyes of those who take small account of spiritual things. There is a force which streams from a noble nature which is as irresistible and pervasive as the sunlight. The warmth and the vitality of such natures, while they invigorate the strongest men and women about them, penetrate to the heart of clouded and obscure lives, and minister to their need. There is no success so satisfying as that which is embodied in one's character, and so cannot be taken from him, and the influence of which, embodied in the character of others, is also indestructible.

THE VISION OF CHRIST.

"O Christ, dear Master, if I could but see thee face to face, and feel the reality of thy blessed life!" I prayed. . . .

But at that moment my servant came to me with a broken cup, much prized, and now useless; and after coldly remarking that she ought to have had more care, I bade her go away and not disturb me; so she went away, unhappy and unforgiven.

"O Christ, dear Master, if I could but hear thy blessed tones speaking to me!" I prayed yet again. . . .

But a little disturbing voice cried loudly and sadly at my door for a broken doll, and I bade the baby go away and not break in upon my quiet hour.

"O Christ, dear Master, if I could

but have a token of thy personal love for me!" I prayed yet a third time. . . .

But no voice or vision came to me, so I rose from my praying, and went about the house. My servant sang not as usual over her work, nor did she greet me as I passed; and there, in a corner, asleep with the recent tears on the little pale cheek, lay the child and her broken doll, and her first great grief.

And somewhere in my heart a voice spoke out clear, so that I could not choose but hear: "Forever, and forever, I, the Christ, am that which asks for love and compassion. These asked for both from thee, and thou gavest not. Thou shouldst have looked for Me in them, and they would then have found Me in thee. Thou canst not find Me until thou art able to lose thyself in love and compassion. If thou wouldest know Me, thou must be Me."

So I picked up the baby and her broken doll, and spoke words of tender good cheer to my servant, and led them both out into the sweet garden, and the afternoon sunshine, to gather flowers and fruit; till, by-and-by, the air was full of laughter, and smiles were on all our faces.

Oh, then I knew that behind our smiles was the face of Christ, and in our happy tones his voice.

For Christ is the love that redeems, and the compassion that heals, and the unselfishness that brings joy, and makes man happy, even as God is happy.—L. Ormiston Chant, in Woman's Herald.

When a man declares to me, "I cannot believe in miracles," I reply, "I can, because I have witnessed them." "When and where?" "On a certain street in this city is a man who was a week ago given over to every form of vice and brutality, and who is now a good citizen, an honest workman, a kind husband, a loving father, a pure upright man. Surely, that is such a miracle as makes me forever believe in the possibility of miracles.—Prof. Drummond.

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Lost on the Prairie.

Fenimore Cooper, the celebrated American novelist, describes in one of his tales of frontier life, the experience and trials of a wanderer, who strayed away from his companions and was lost in a vast prairie; how he wandered about, and at last lay down to die.

This episode brings to mind the con-

dition of many unfortunates, who, sick and miserable, try one thing and another in their search for health, and failing to find it, sink down in despair, into an early grave.

Dr. Peter's Blood Vitalizer brings a message of hope and good cheer to the sick and ailing. One bottle taken strictly according to directions will promptly demonstrate its efficacy. Unlike other medicines, it cannot be obtained in the drug stores. Special agents sell it. If there is none in your neighborhood, address Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

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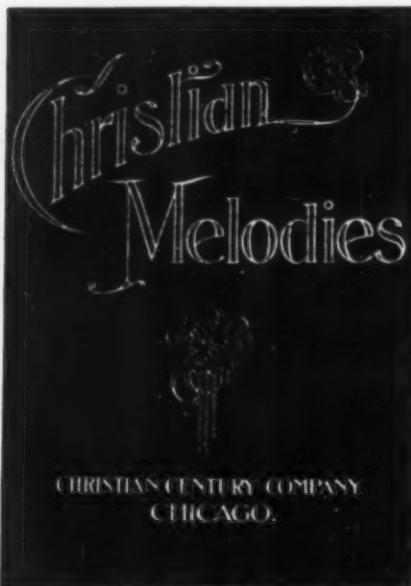
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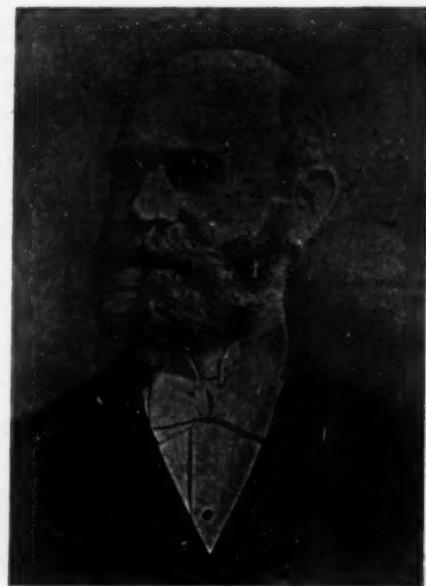
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